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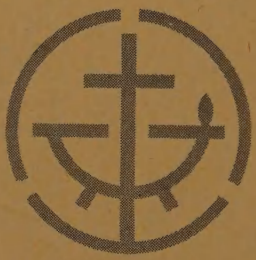
Central Conference of American Rabbis

YEARBOOK
VOLUME XXXV
CINCINNATI, OHIO
1925



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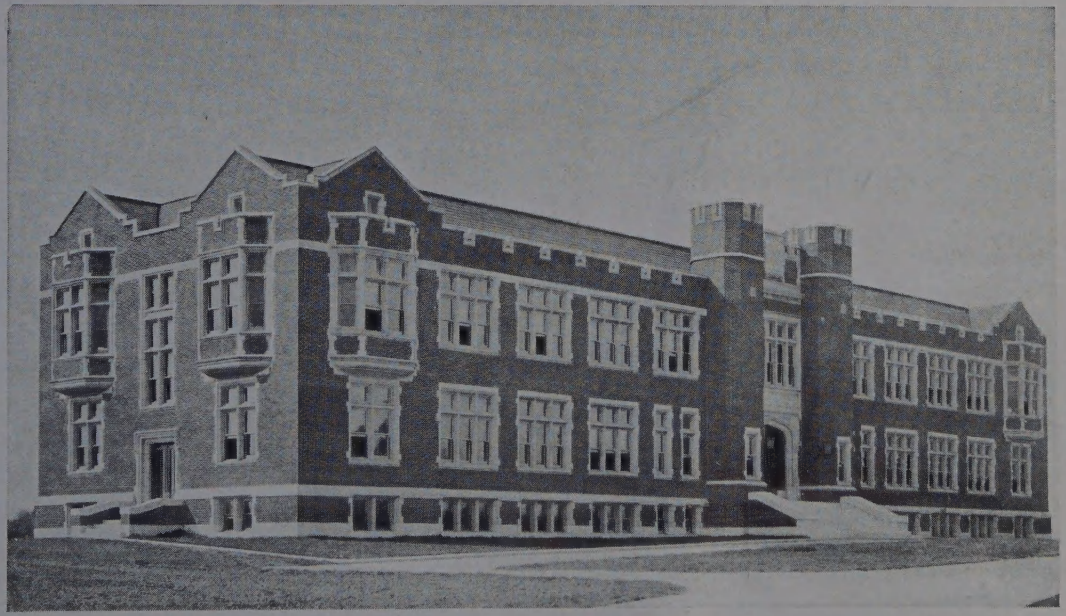

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CENTRAL CONFERENCE OF AMERICAN RABBIS

Yearbook

THIRTY-SIXTH ANNUAL CONVENTION

OCTOBER TWENTIETH TO TWENTY-THIRD
NINETEEN HUNDRED AND TWENTY-FIVE
CINCINNATI, OHIO

VOLUME XXXV

EDITED BY RABBI ISAAC E. MARCUSON

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Central Conference of
American Rabbis

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Tennessee—Stern, Richard M.
Texas—Barnston, Henry
Virginia—Mendoza, Louis D.
Washington—Koch, Samuel
West Virginia—Feinstein, Abraham
Wisconsin—Landman, Solomon
Canada—Isserman, Ferdinand M.

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Levy, Felix A., *Chairman*
Baron, Joseph
Cohon, Samuel S.
Enelow, H. G.
Freehof, Sol B.
Lauterbach, Jacob
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Mendelsohn, Samuel F.
Mischkind, Louis
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Simon, Abram

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Silverman, Joseph
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Mann, Louis L.
Morgenstern, Julian
Rosenau, William
Schulman, Samuel
Simon, Abram

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Stern, Nathan

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Stolz, Joseph, *Chairman*
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Hirschberg, Abram
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Lovitch, Meyer
Rosenau, William
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Religious Work in Universities

Franklin, Leo M., *Chairman*
Aaronsohn, Michael
Abrams, Samuel J.
Bookstaber, Philip D.
Feldman, Abraham J.
Fink, Joseph
Fram, Leon
Frankel, Benjamin
Frisch, Ephraim
Iola, Hyman
Landman, Solomon
Lefkowitz, David
Leipziger, Emil W.
Levinger, Lee J.
Levy, Felix A.
Lyons, Alexander
Magnin, Edgar F.
Mann, Louis L.
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Peiser, Walter G.
Salzman, Marcus
Stern, Richard M.
Tedesche, Sidney S.

Responsa

Lauterbach, J. Z., *Chairman*
Bettan, Israel
Cohon, Samuel S.
Heller, Bernard
Landsberg, Max
Mendelsohn, Samuel F.
Raisin, Jacob S.
Rappaport, Julius
Silver, Abba Hillel

Social Justice

Frisch, Ephraim, *Chairman*
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Fink, Joseph L.
Friedman, William S.
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Levi, Harry
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Merritt, Max J.
Minda, Albert G.
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Newman, Louis I.
Rauch, Joseph
Rhine, Abraham B.
Rypins, Frederick I.
Schulman, Samuel
Silver, Abba Hillel
Skirball, Jack H.
Tedesche, Sidney Saul
Thurman, Samuel
Wessel, Harvey E.

Survey of Jewish Religious Conditions

Levi, Gerson B. *Chairman*
Cohen, Simon R.
Frankel, Benjamin M.
Kaplan, Jacob H.
Levi, Charles S.
Macht, Wolfe
Nathan, Marvin
Sanders, Ira E.
Thurman, Samuel

Synagog Music

Wolsey, Louis, *Chairman*
Berkowitz, Henry J.
Ettelson, Harry W.
Fineshriber, Wm. H.
Heller, James G.
Holtzberg, Abraham
Idelsohn, A. Z.
Levy, David
Lowenberg, William
Mayer, Harry H.
Stern, Nathan

Tracts

Goldenson, Samuel H., *Chairman*
Bettan, Israel
Feuerlicht, Morris M.
Franklin, Leo M.
Hirshberg, Samuel
Lefkowitz, David
Philipson, David

SPECIAL COMMITTEES

Manual for Instruction of Proselytes

Rauch, Joseph, *Chairman*
Berkowitz, Henry J.
Ettelson, Harry W.
Rosenau, William
Spiegel, Adolph

Good Will Between Jews and Non-Jews

Simon, Abram, *Chairman*
Enelow, Hyman G.
Philipson, David
Silver, Abba Hillel
Wolsey, Louis

International Peace

Goldenson, Samuel H., *Chairman*
Kornfeld, Joseph S.
Lazaron, Morris S.
Levi, Gerson B.
Wise, Stephen S.

Cooperation with Jewish Publication Society

Simon, Abram, *Chairman*
Enelow, H. G.
Fineshriber, William H.
Philipson, David
Schulman, Samuel

Source Book of Reform Judaism

Bettan, Israel, *Chairman*
Enelow, Hyman G.
Ettelson, Harry W.
Feldman, Arthur
Harris, Maurice H.
Kornfeld, Joseph S.
Levi, Gerson B.
Marcus, Jacob R.
Mattuck, Israel
Mayer, Harry H.
Philipson, David
Raisin, Jacob S.
Rappaport, Julius
Rauch, Joseph
Rhine, Abraham B.
Rosenau, William

Boy Scout Advisory Committee

Lyons, Alexander, *Chairman*
Rhine, Abraham B.
Skirball, Jack H.

TEMPORARY COMMITTEES OF THE CINCINNATI CONVENTION

President's Message

Franklin, Leo M., *Chairman*
Calisch, Edward N.
Cohen, Henry
Enelow, Hyman G.
Levi, Charles S.
Marx, David
Morgenstern, Julian
Newfield, Morris
Philipson, David
Rosenau, William
Goldenson, Samuel H.
Harris, Maurice H.
Jacobson, Moses P.
Landman, Isaac
Schanfarber, Tobias
Schulman, Samuel
Silver, Abba Hillel
Stolz, Joseph
Wolsey, Louis

Resolutions

Lefkowitz, David, *Chairman*
Foster, Solomon
Kory, Sol L.
Lazaron, Morris S.
Levi, Gerson B.
Mannheimer, Eugene
Mayerberg, Samuel S.
Newman, Louis I.
Reichert, Irving F.
Sale, Samuel
Solomon, George
Stern, Nathan
Zepin, George

Nominations

Mann, Louis L., *Chairman*
Berkowitz, Henry J.
Cohon, Samuel S.
Ettelson, Harry W.
Feuerlicht, Morris M.
Kornfeld, Joseph S.
Levy, Felix A.
Magnin, Edgar F.
Rauch, Joseph
Sanders, Ira E.
Tedesche, Sidney S.
Witt, Louis

Thanks

Frisch, Ephraim, *Chairman*
Abrams, Samuel J.
Alexander, David
Currick, Max C.
Gup, Samuel M.
Holtzberg, Abraham
Krohngold, Jacob B.
Mayerberg, Julius L.
Merfeld, Harry A.
Ranson, Marius
Stern, Richard M.

PROGRAM

TUESDAY MORNING, OCTOBER 20

Opening Prayer—Samuel Sale
Address of Welcome—Alfred M. Cohen
Reply—Louis Wolsey
Greetings:
Association for Liberal Judaism in Germany—Dr. Herman Vogelstein
Committee on Good-Will of Federal Council of Churches of Christ—Rev. John W. Herring.
Roll Call
Reports:
President—Abram Simon
Recording Secretary—Isaac E. Marcuson
Corresponding Secretary—Morris S. Lazaron
Treasurer—Morris Newfield
Solicitation Committee—James G. Heller
Investment Committee—Morris Newfield
Publications Committee—Isaac E. Marcuson
Tracts—Samuel H. Goldenson
Church and State—Edward N. Calisch
Cooperation with National Organizations—Abram Simon
Motion Pictures—Edward N. Calisch
Good-Will Between Jews and Non-Jews—Abram Simon

TUESDAY AFTERNOON

Paper:
The Five Hundredth Anniversary of Albo's Ikkarim—Louis Binstock
Discussion led by Bernard Heller

TUESDAY EVENING

Evening Service from Union Prayer Book—Samuel M. Gup
President's Message—Abram Simon
Memorial Resolutions:

Morris Youngerman—By Hyman Iola
David Neumark—By Louis L. Mann
Simon Peiser—By Max C. Currick
Sigmund Hecht—By Edgar F. Magnin
Kaddish and Benediction—Joseph Stolz

WEDNESDAY MORNING, OCTOBER 21

Opening Prayer—Harry A. Merfeld
Reports:
Contemporaneous History—Harry S. Linfield
Religious Work in Universities—Leo M. Franklin
International Peace—Samuel H. Goldenson
Manual for Proselytes—Joseph Rauch

WEDNESDAY EVENING

Report of Committee on Arbitration—Henry Cohen
Round Table Discussion:
Activities of Jewish Temple Centers
Philip D. Bookstaber,
Isaac Landman,
Samuel Schwartz, Executive Director of Emil G. Hirsch Center, Sinai Congregation, Chicago

THURSDAY MORNING, OCTOBER 22

Opening Prayer—Alvin S. Luchs
Reports:
Revision of Union Hymnal—Louis Wolsey
Religious Work in Universities—Continued—Leo M. Franklin
Amendments to By-Laws
Reports:
Responsa—Jacob Z. Lauterbach
Marriage and Divorce Laws—Samuel S. Cohon
Social Justice—Nathan Stern
Liturgical Literature—David Philipson
Committee on Resolutions—David Lefkowitz

THURSDAY AFTERNOON

Paper:
Modern Jewish Academies—Jacob Mann
Changing Functions of the Rabbinate—Joseph S. Kornfeld
Discussion:
Samuel Schwartz

William B. Schwartz
Samuel Thurman
Report of Secretary of Pro-Falasha Committee—J. Max Weis
Report of Committee on Resolutions (Continued)—David Lefkowitz

FRIDAY MORNING, OCTOBER 23

Opening Prayer—Michael Aaronsohn
Report of Commission on Religious Education—David Philipson
Paper:
Attracting the College Youth to the Synagog—Benjamin M. Frankel
Report of Committee on President's Message—Leo M. Franklin

FRIDAY AFTERNOON

Reports:
Committee on Relief and Commission on Synagog Pension—
Joseph Stolz
Committee on Nominations
Election of Officers
Address:
Synagog Pension Fund—Mr. Ludwig Vogelstein
Adjournment

PROCEEDINGS

The Thirty-sixth Annual Convention of the Central Conference of American Rabbis was held at Cincinnati, Ohio, October 20th to October 23rd, 1925. The sessions were held in the Sinton Hotel assembly hall.

The opening session was called to order on Tuesday morning, October 20th, at ten o'clock, with the President, Rabbi Abram Simon, in the Chair. The opening prayer was delivered by Rabbi Samuel Sale. An address of welcome, on behalf of the Cincinnati community, was delivered by Mr. Alfred M. Cohen, President of the Board of Governors of the Hebrew Union College. Rabbi Louis Wolsey, Vice-President of the Conference, replied on behalf of the Conference.

Greetings from the Reform rabbis of Germany were extended through Dr. Herman Vogelstein:

I hope you will pardon me for speaking German but I cannot express my thoughts and my feelings as readily when I speak English. Your President welcomed me with very kind words, far beyond what I deserve, and you assented to his words. I desire to extend my sincerest thanks to both of you for this cordial welcome.

גר ותושב אנכי עמכם I am a stranger in this land, but it is a joy to visit you. And I am a stranger in your midst and I appreciate the privilege of participating in your convention. But as a.ב ש ו ת I feel at home amongst you. Although I know full well that the development of Reform Judaism in America is fundamentally different from the liberal movement in Germany, yet the basic idea of both is the same. The traditions of my father's home as well as my own inner convictions bind me to the liberal movement. We liberals know that the spiritual foundation and not the external expression is the essential thing. So we feel the connection and the relationship, and for this reason I am the bearer of the greetings of the Association for Liberal Judaism in Germany and the Association of Liberal Rabbis of Germany.

I have always been deeply interested in the development of Ameri-

can Judaism and I believe that I understand the movement quite well. But it is one thing to know it from books or accounts and quite another to know it from observation. Therefore I have come here only to see and to learn and not to participate in your deliberations. Permit me again to express my thanks and to couple therewith the wish that your Conference may be successful and rich in blessing both for American Judaism and for world Jewry.

Greetings on behalf of the Committee on Goodwill of the Federal Council of the Churches of Christ in America were extended by Rev. J. W. Herring, Secretary of the Council committee on Goodwill:

The Committee on Goodwill between Jews and Christians of the Federal Council of the Churches of Christ in America desires me to convey to the Central Conference of American Rabbis assembled in Cincinnati for its thirty-sixth annual convention our sincere well wishes and our fraternal regard. We rejoice in the fact of the friendly hand extended to meet our own by the organized forces of Reform Judaism. We are profoundly moved by your greatness of heart and your depth of faith in a common humanity. We anticipate the high privilege of your comradeship in the great tasks that call to Jew and Christian alike, and foresee in that comradeship new secrets of power and new lighting for our steps. We feel with you the need for a deep and steadily growing understanding based on that mutual charity and respect which is the secret of lasting brotherhood. We are aware that we must view our respective faiths with pride but not with arrogance, our respective achievements with humility but not with shame, if we are to attain to the high sportsmanship of delighting in a comrade's greatness. We are aware that all religion which is below this level becomes sullied with fanaticism.

Finally, our committee wishes to express its sense of indebtedness for the guidance and wisdom of your cooperating committee; for the encouragement to a course grounded in patience and long vision rather than one obsessed with hasty gestures and shallow sentimentalities; and for the contagious clarity of your realization that in this movement the door has been unlocked to new and stirring possibilities in the interrelationships of our religions in the future.

To the roll call the following 160 members answered present during the course of the convention:

List of Members Present

Aaronsohn, Michael
Abrams, Samuel J.
Ackerman, William
Alexander, David
Anspacher, Abram S.
Barasch, Nathan E.
Baron, Joseph L.
Bazell, Solomon N.

Benedict, George
Berkowitz, Henry J.
Bettan, Israel
Binstock, Louis
Blatt, Joseph
Blau, Joel
Bookstaber, Philip D.
Brickner, Barnet R.
Buttenweiser, Moses
Calisch, Edward N.
Caplan, Harry N.
Cohen, Henry
Cohen, Montague N. A.
Cohn, Frederick
Cohon, Beryl D.
Cohon, Samuel S.
Cronbach, Abraham
Currick, Max C.
Davidson, David
Egelson, Louis I.
Enelow, Hyman G.
Englander, Henry
Ettelson, Harry W.
Feinberg, Abraham L.
Feinstein, Abraham
Feldman, Abraham J.
Feldman, Arthur A.
Feuerlicht, Morris M.
Fineberg, Solomon
Fink, Joseph L.
Foster, Solomon
Fox, G. George
Fram, Leon
Frankel, Benjamin
Franklin, Leo M.
Freehof, Solomon B.
Freund, Charles J.
Freund, Iser
Friedman, Benjamin
Frisch, Ephraim
Goldenson, Samuel H.
Goldenstein, Raphael
Goldstein, Sidney E.
Grafman, Louis
Gup, Samuel M.
Harris, Maurice H.
Heller, Bernard
Heller, James G.
Hirschberg, Abram
Hirschberg, Samuel
Holtzberg, Abraham
Idelsohn, Abraham Zevi
Iola, Hyman
Isaacson, Isador
Israel, Edward L.
Isserman, Ferdinand M.
Jacobs, Pizer W.
Jacobson, Moses P.
Kaplan, Bernard M.
Kaplan, Israel I.
Kaplan, Jacob H.
Kaplan, Samuel S.
Koch, Samuel
Kornfeld, Joseph S.
Kory, Sol L.
Krohngold, Jacob B.
Landman, Isaac
Landman, Solomon
Latz, Charles B.
Lauterbach, Jacob Z.
Lazaron, Morris S.
Lefkowitz, David
Levi, Charles S.
Levi, Gerson B.
Levinger, Lee J.
Levy, Clifton Harby
Levy, Felix A.
Lifset, Theodore
Linfield, Harry S.
Lovitch, Meyer
Luchs, Alvin S.
Macht, Wolfe
Magnin, Edgar F.
Mann, Jacob
Mann, Louis L.
Mannheimer, Eugene
Marcuson, Isaac E.
Mark, Julius
Markowitz, Samuel H.
Marx, David

Mayerberg, Julius L.
Mayerberg, Samuel S.
Mazure, Maurice M.
Mendelsohn, Samuel F.
Mendoza, Louis D.
Merfeld, Harry A.
Minda, Albert G.
Mischkind, Louis A.
Morgenstern, Julian
Newfield, Morris
Newman, Louis I.
Nieto, Jacob
Philipson, David
Philo, Isidor E.
Pollak, Jacob B.
Rabinowitz, Samuel A.
Raisin, Max
Ranson, Marius
Rappaport, Julius
Rauch, Joseph
Reichert, Irving F.
Reichler, Max
Rhine, Abraham B.
Rosen, Jerome
Rosenau, William
Rosenbaum, David
Rosenberg, Adolph
Rosenthal, Frank L.
Rypins, Frederick I.
Sale, Samuel
Sanders, Ira E.
Sarasohn, Israel J.
Schanfarber, Tobias
Schulman, Samuel
Schwartz, Samuel
Schwartz, William B.
Schwarz, Jacob D.
Segel, Alexander
Shillman, Samuel R.
Silver, Abba Hillel
Simon, Abram
Skirball, Jack H.
Slonimsky, Henry
Solomon, George
Stern, Harry J.
Stern, Nathan
Stern, Richard M.
Stolz, Joseph
Stolz, Joseph H.
Tarshish, Jacob
Taxay, Joseph M.
Thurman, Samuel
Urich, Morris J.
Waterman, Philip F..
Weinstein, Aaron L.
Weis, J. Max
Wessel, Harvey E.
Wise, Jonah B.
Witt, Louis
Wolsey, Louis
Zepin, George
Zielonka, Martin

Messages of greetings were read from Rabbis Joshua Bloch, Louis Grossman, Rudolph Grossman, Kaufmann Kohler, Emil W. Leipziger, Joseph Leiser, Alexander Lyons, Isaac S. Moses, Harry H. Mayer, Mayer Messing, Charles A. Rubenstein and Marcus Salzman; from Louis Behrman, David A. Brown, Ladies Auxiliary Temple Israel, New York City; Congregation Emanu-El, Dallas, Tex., Sisterhood, Temple Emanu-El, Dallas, Tex., Nahum Kavinoky, President Los Angeles Jewish Consumptive Relief; General Unitarian Conference.

Upon motion duly adopted, messages of greetings were

sent to Rabbis Kaufman Kohler, Max Heller, Louis Grossman, Isaac S. Moses and Mayer Messing.

Rabbi Wolsey takes the chair.

Rabbi Abram Simon read the annual report of the President.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: The Executive Board of the Conference held the following meetings during the year: a post-Conference session on June 30th, 1924, at Cedar Point, Ohio; in Washington, D. C., on October 28th and 29th, 1924; an informal session in St. Louis on January 20th, 1925; and in Cincinnati, Ohio, October 19th, 1925. A digest of these sessions and of the action which your President took is herewith given.

The Executive Board authorized the appointment of the following Special Committees:

(a) Committee on International Peace, to consist of Rabbis Samuel H. Goldenson, Joseph S. Kornfeld, Morris S. Lazaron, Gerson B. Levi and Stephen S. Wise;

(b) Committee on Ordination of Rabbis: Rabbis Abba H. Silver, Solomon B. Freehof, Solomon Foster, Samuel Hirshberg and Joseph Leiser;

(c) Committee on Goodwill between Jews and Non-Jews: Rabbis Abram Simon, Hyman G. Enelow, David Philipson, Abba H. Silver and Louis Wolsey.

Rabbi Isaac E. Marcuson was reelected Editor of the Year Book for the year 1925.

The Committee appointed to confer with other National Jewish Organizations interested in Jewish student welfare work consisted of Rabbis Leo M. Franklin, Felix A. Levy and Sidney Tedesche.

Because of the action of the Union of American Hebrew Congregations in inviting to membership on its various Boards representatives of our Conference, Rabbis Newfield and Marcuson were appointed to represent the Conference at a meeting to be called by the Union to consider the best methods of meeting the expenses of rabbinical members on all joint Boards.

The Executive Board elected Rabbis Morris Newfield and Abram Simon to represent the Conference on the Executive Committee of the Union, to serve until the October election of the Conference.

I wish particularly to direct the attention of the Committee on Nominations to the fact that our Conference will be asked to elect two repre-

sentatives on the Executive Board, five on the Board of Governors and five on the Board of Managers. The specific provision in the Constitution of the Union reads:

> "Of the forty members elected by the Council at the first election, twenty are to be elected for two years and twenty for four years, and thereafter at each meeting of the Council twenty members of the Board are to be elected for a four years' term."

Our Nominating Committee will, therefore, bear in mind that in presenting two names for the Executive Committee of the Union it must designate which one shall serve for two years and which one for four years. The Constitution of the Union further declares that the period of service of the Board of Governors and Board of Managers is for three years, and at the first election the term is to be determined by a lot, but thereafter each one is to be elected for three years.

The Executive Board approved of a conference on the "Five Day a Week" meeting, to be held in New York, February 9th, 1925, and authorized the New York representatives of the Commission on Social Justice to be at that session.

Rabbi H. G. Enelow was appointed Chairman of a Committee to prepare a book containing extracts of the works of Moritz Lazarus and Heyman Steinthal, especially with respect to their contributions to the Reform Jewish movement.

Rabbi Louis Wolsey was appointed to represent our Conference at the meeting of the World Alliance for International Friendship in Buffalo, November 10th, 1924.

Rabbi Isaac E. Marcuson was authorized to present the greetings of the Conference at the opening session of the Federal Council of the Churches of Christ in America in Atlanta on December 3rd, 1924.

Your President presented the greetings of the Conference in person before the Unitarian Association of America in Boston in celebration of its Centenary.

Rabbi Lee J. Levinger was appointed to attend the Second Biennial Convention of the Jewish Welfare Board on December 21st, 1924, to represent our organization.

Rabbis Clifton H. Levy and Lee J. Levinger were asked to express the views of our Conference at a meeting with the Director of the Census in New York City on June 8th, 1925, to consider problems connected with the religious census.

The Executive Board by a mail vote agreed to elect the five members of the Hebrew Union College Graduating Class of the year 1925 to membership in the Conference as of July 1st.

The Executive Board contributed $1000 to the Joint Commission on Goodwill between Jews and non-Jews; $25 to the National Council for the Prevention of War; $25 to the Foreign Language Information Ser-

vice; $100 to the Jewish Palestinian Society; $200 to Mrs. Nahida Remy Lazarus on the confidential advice of Dr. Ismar Elbogen of Berlin; $100 to Dr. Kahana of Palestine; $100 subsidy to Dr. H. Kasowsky's "Concordance of the Mishna"; $100 subsidy to Dr. Michael Guttmann's "Mafteach Hatalmud"; and $50 to the American Pro-Falasha Committee.

The Conference Fund for the Support of the Five Jewish Seminaries of Central Europe amounted only to $1250. The Executive Board authorized the temporary withdrawal of $1250 so that the total of $2500 might be equally distributed. Your President has letters of thanks from Dr. Hirsh P. Chajes, Vienna; Dr. Ludwig Blau, Budapest; Dr. Meyer Hildesheimer, Berlin; Dr. Julius Guttman, Berlin; Dr. Michael Guttman, Breslau.

Congratulations were sent to Rev. Dr. Maurice H. Harris on his 40th anniversary with Congregation Temple Israel, New York City; to Hon. Alfred M. Cohen upon his election to the Presidency of the Independent Order of B'nai B'rith; to Rabbi Israel L. Mattuck on the dedication of the Synagog of the Jewish Liberal Union on September 13th; to the Union of Liberal Israelite of Paris on its 18th anniversary; and to the dedication of the laying of the cornerstone of the Hebrew University of Jerusalem.

The President issued during the year four Bulletins which served to carry desirable and necessary information from his office to your desks.

The Committee on Liturgy published a Service for Camps, and awaits your criticisms and revision before putting the same into permanent form.

The approval of the Executive Board was given to a letter by your President to Chief Rabbi G. H. Hertz asking him to join our protest with those of the English Jewish leaders against the proposed revision of the calendar as originally suggested by the Commission on Calendar Reform of the League of Nations. The following letter from the Chief Rabbi of March 6th to your President is herewith printed:

> "In sending you herewith a verbatim report of the five addresses delivered by the Jewish Representatives before the League of Nations' Commission on Calendar Reform at Geneva on February 16th last, I wish to state that the mandate I received from the Central Conference of American Rabbis was of the utmost value in the defense of the Sabbath on that historic occasion.
>
> "Fanatical enthusiasts of the "blank day" proposal were not slow to avail themselves of the argument that the numerous and powerful body of Reform Jews of America had abandoned the Seventh Day Sabbath and did not share the 'prejudice' of Orthodox Jews against a migratory Day of Rest. It was a fortunate circumstance that I was enabled authoritatively to repudiate this allegation as the chosen spokesman of the Representative Religious Assembly of the Reform Jews of America.

"The mission of the Jewish Representatives was, thank God, a successful one. For some time to come, there is little likelihood that the calamitous proposal of "blank days" will be revived.

On the invitation of the Union of American Hebrew Congregations for a meeting of committees of the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the Theological Seminary of New York, the United Synagog, the Rabbinical Assembly, the Union of Orthodox Rabbis of the United States and Canada, and the Union of Orthodox Congregations to be held in New York on June 6th, 1925, your President appointed Rabbis Samuel Schulman, Chairman; William Rosenau, William Fineshreiber, Solomon Foster and Maurice H. Harris.

Requests for the Conference pronouncements on Week-day Religious Instruction, International Peace and Social Justice have been quite numerous. I am pleased to inform you that the Social Justice Program has found a place in the book on "Economic Liberalism" by Dr. Jacob H. Hollander.

The Reports of the various Committees will be presented to you by their respective Chairmen.

Respectfully submitted,

ABRAM SIMON, *President.*

The report was received with thanks and, upon motion, was ordered printed in the Yearbook.

President Simon resumes the chair.

Rabbi Maurice H. Harris: Is it understood that decisions reached by the Executive Board involve power granted to them by the Conference or are these matters here presented for endorsement by the Conference? In other words, I would like to know whether full authority on the different decisions included in the President's report is granted to the Executive Board by the constitution of the Conference?

The Chair: It is the judgment of the Chair that the Conference is the parent body and therefore supreme; that any action taken by the Executive Board is subject to the revision of the Conference or even to total abrogation, should the Conference so decide. The Executive Board simply deals with the business of the Conference during adjournment.

The report of the Recording Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF THE RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: You Recording Secretary begs leave to submit the following actions of the Executive Board on the various matters brought before it, and for which it asks your approval:

Four meetings of the Executive Board have been held since the last session of the Conference, namely: Cedar Point, Ohio, July 30, 1924; Cincinnati, Ohio, October 28-29, 1924; St. Louis, Missouri, January 21, 1925; Cincinnati, Ohio, October 19, 1925.

It was moved and adopted that the sum of $50.00 be given to the sufferers from the storm at Sandusky and the amount was sent to the Red Cross.

The following resolution was introduced and adopted:

Resolved that the Conference propose to the Board of Governors of the Hebrew Union College for the purpose of permitting attendance of all members of the faculty at our conventions that the Board of Governors appropriate the sum of $350 per annum and the C. C. A. R. the sum of $150 per annum, which sum shall be equally distributed to all members of the faculty who wish to attend up to the amount of their expenses. If the total expense should exceed this appropriation, then the deficit shall be borne by the individual members of the faculty and the amount allotted to each professor shall be the [redacted].

It was moved and adopted that a permanent Committee on Good Will between Jew and Non-Jew be appointed to cooperate with other national organizations who are undertaking similar work. The following committee was appointed to represent the conference:

Abram Simon, Chairman; H. G. Enelow, David Philipson, A. H. Silver and Louis Wolsey.

Following the recommendations of the Conference that the Executive Board take some action to show the appreciation of the Conference for the work of Dr. Lazarus, it was moved and adopted that the sum of $200 be sent to his widow, Nahida Remy Lazarus.

A committee consisting of Rabbis H. G. Enelow, William Rosenau, Maurice H. Harris, Jacob Marcus and David Philipson was appointed to prepare a volume of selections from the works of Lazarus and Steinthal to be published in English.

It was moved and adopted that the Conference concur in the recommendation of the Committee on Contemporaneous History that we put ourselves on record as favoring the five day week in industry on religious grounds, and that we put ourselves in communication with organizations favoring this movement, offering cooperation and support.

The action of the president in writing to the Chief Rabbi of England and asking that our protest be added to theirs before the League of Nations in the matter of the change of calendar, was approved.

A committee consisting of Rabbis A. H. Silver, Chairman, Julian Morgenstern, Solomon B. Freehof, Solomon Foster, Samuel Hirshberg and Joseph Leiser, was named to make a thorough study on the subject of ordination of Rabbis with a request that the committee report to the next convention.

It was moved and adopted that the Committee on Responsa be requested to make a digest of the Responsa in the Year Book and to add to each the reference where the full decision can be found in the Year Book and report at the next convention.

No action was taken on the recommendation that a national conference of Jewish University Students be convened; likewise on the resolution asking for closer cooperation between the Union and the Conference.

The resolution asking for cooperation between various organizations in the religious work in Universities was referred to the Committee on Religious Education.

Subsidies of $100 were voted to Kasowsky's Concordance of the Mishna and the Mafteach Hatalmud.

New editions of the various publications of the Conference were ordered and a new edition of the Hymnal reprints without music was ordered printed.

The editor of the Year Book was instructed to issue the symposium on Reform Judaism in pamphlet form including therein the introduction by Dr. Kohler and the three papers by Drs. Enelow, Morgenstern, and Goldenson and that each of the writers be given one hundred copies of his own paper published separately.

The Treasurer reported that he had received about $1200 for the Seminary fund and it was moved and adopted that enough money be taken out of the general fund of the Conference to increase the total to $2500 which sum was to be sent to the Seminaries in Europe. It was moved and adopted, that if the Hildesheimer Seminary was not receiving other support, it be helped equally with the other Seminaries. It was urged that the president make another appeal to the members for contributions so that the amount taken from the Treasury might be returned if possible.

The Committee on Cooperation with National Organizations to which had been referred the question as to whether we should remain as a cooperating member with the National Council for the Prevention of War and whether we should cooperate with the Sabbath Alliance reported favorably on both recommendations and the action of the Committee was confirmed.

Greetings were sent to Rabbi Harry W. Ettelson on the occasion of

his approaching marriage, and to Rabbis David Marx and Horace J. Wolf who were reported ill, with the hope for their speedy recovery.

It was moved and adopted that, since the next convention will be held in connection with the Jubilee celebration of the Hebrew Union College which will be held on Friday night and Saturday, the usual Conference sermon and lecture on the Sabbath of the Convention week be dispensed with.

It was moved and adopted that the previous action of the Executive Board be reconsidered and that when representatives of the Conference meet with similar groups on joint commissions, the chairman of the joint commission, if he be a member of the Conference, shall report to the convention of the Conference.

It was moved and adopted that the Conference indorse the action of the Federal Council of the Churches of Christ in America in observing Armistice day as Peace Day.

It was moved and adopted that the bulletin which was recently issued by the President be continued for another year, and be sent to the members quarterly.

It was moved and adopted that the Executive Board recommend that the By-Laws of the Conference shall be amended to authorize a Standing Committee on International Peace. A temporary committee to serve for the year was appointed; Samuel H. Goldenson, chairman, Kornfeld, Gerson B. Levy, Lazaron, Stephen S. Wise.

It was moved and adopted that the Executive Board recommend to the Conference that we discontinue our cooperation with the Union of American Hebrew congregations in the Joint Commission on Tracts and that we reorganize the Conference Tract Committee for the purpose of publishing new tracts and issuing holiday notices. It was recommended however, that this action shall not become effective until a joint committee of the Conference and Union shall be able to meet and discuss the situation.

The Committee on Liturgical literature was requested to prepare a service suitable for boys and girls in summer camps and also to undertake the preparation of children's services for religious schools to be embodied in the Union Hymnal.

It was moved and adopted that the Committee on Book of Meditations and Prayers be discontinued and that any further work of preparation of this volume shall be done by the Committee on Liturgical literature.

The Committee on Good Will reported a meeting of the Joint Committee of the Federal Council of the Churches of Christ in America and of the Central Conference of American Rabbis wherein the following resolution was adopted:

Declaration of Principles by Committee on Good-Will Representing Central Conference of American Rabbis and Federal Council of the Churches of Christ in America.

"We of the Federal Council of the Churches of Christ in America, and the Central Conference of American Rabbis, as represented in a joint session of their respective Committees on Goodwill between Jews and Christians, realizing the necessity for a truer interpretation of Americanism and religion, and in order to advance both on the highest plane of goodwill and fellowship, herewith declare:

"1. The purpose of our committees is to promote mutual understanding and goodwill in the place of suspicion and illwill in the entire range of our inter-religious and social relationships.

"2. Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

"3. We endorse the statement of the Federal Council of the Churches of Christ in America, made by its Administrative Committee in its resolution of September 22, 1922, declaring that the 'rise of organizations whose members are masked, oath-bound and unknown and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the Church and to society at large.' To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and of religion, and merit our condemnation.

"4. We realize further that we best reveal our fellowship by practical co-operation in common tasks, and it is our endeavor to formulate a program by which to realize the high purposes and noble endeavors of mutual goodwill and helpfulness."

It was moved and adopted that a copy of the resolution be sent to all members of the Conference and that additional copies be sent to the members upon request for general distribution.

It was moved and adopted that a place on the next program of the Conference be assigned to Mr. Ludwig Vogelstein so that he can explain to the younger Rabbis the advantage of joining in the pension plan so that it may become effective at once.

It was moved and adopted, on recommendation of the Pension Commission, that plan three be recommended to the Conference, that the younger men be urged to take advantage of this plan, and that the Relief Fund be devoted to the care of the older men, their widows and orphans, whenever necessary. Mr. Vogelstein, for the Union, promised

that any and all of the interest of the pension money now in the hands of the Union would be given to the Conference, if needed, to carry out this plan.

A letter from the owners and editors of the Jewish Bulletin, asking that the members of the Conference be circularized and that a subvention be voted to the paper was read. It was moved and adopted that the secretary be instructed to inform the editors that, while the Executive Board realizes that the Jewish Bulletin is an excellent publication, it feels that the owners can circularize the members of the Conference just as effectively as the Executive Board can, and that as the paper was a strictly commercial enterprise, there was no reason for a subvention.

The Secretary was instructed to prepare a card index of all resolutions adopted by the various conventions of the Conference.

It was moved and adopted that the sum of $1000 be put at the disposal of the Joint Commission on Goodwill of the Conference and the Federal Council of Churches of Christ.

It was moved and adopted that a Committee of three be appointed to co-operate with the Jewish Publication Society, and that the Jewish Publication Society be so informed and be requested to appoint a similar committee.

It was moved and adopted that it is the sense of the Executive Board that no Rabbi shall be a member of two Boards of the Union at the same time.

It was moved and adopted that the term of office of Conference representatives on the Boards of the Union of American Hebrew Congregations shall begin on October 1st.

In regard to the resolution that the Committee on Responsa shall prepare a digest of the Responsa in the Year Book, a letter was read from Dr. Lauterbach stating that he contemplated collecting and publishing the various responsa from the Year Books, with additional references in about two years, and asking that the Conference wait until he has sufficient material collected. This recommendation was adopted.

The following were admitted to membership in the Conference:

Beryl D. Cohon, Arthur A. Feldman, Howard Fineberg, Samuel H. Gordon, Abraham Zevi Idelsohn, Benjamin Kelson, Harry L. Kronman, Samuel T. Phillips.

The following resignation was received and accepted:

Joseph Hevesh.

Respectfully submitted,

ISAAC E. MARCUSON,
Secretary.

The report was received with thanks and adopted.

The report of the Corresponding Secretary was read by Rabbi Lazaron.

REPORT OF THE CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: The Corresponding Secretary desires to report the issuance of 326 Vouchers, aggregating $51,669.87.

These vouchers represent expenditures divided as follows:

General Expense	$8,566.95
Publications	19,946.54
Pensions	3,842.85
Investments	19,313.53
	$51,669.87

The secretary takes this opportunity to express his grateful appreciation of the cooperation of the President, the Treasurer and the other officers of the Conference in carrying on his work during the year.

Respectfully submitted,

MORRIS S. LAZARON,
Corresponding Secretary.

The report was received and ordered printed in the Yearbook.

The report of the Treasurer was read by Rabbi Morris Newfield.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: The report of your Treasurer covers the period from June 11th, 1924, to October 5th, 1925.

The report is accompanied by the auditing report made by a public accountant covering the same period.

According to the report, the total assets of the Conference in the hands of the Treasurer on June 10th, 1924 amounted to $71,804.89. On October 5th, 1925, there was in the hands of the Treasurer a total of $93,874.01. This is a net increase of our resources since the last Conference amounting to over $22,000.00.

While from these total resources should be deducted vouchers amounting to a little over $5,500.00 in payment of bills of the Publication Committee, yet at the same time, the Conference has outstanding accounts that are soon to be collected amounting to over $15,000.00. Adding these totals we find that the Conference, at the present time, has actual finan-

cial assets amounting to over $100,000.00 Truly a most gratifying fact!

Your Treasurer calls to your attention the growth of the Relief Fund from $38,441.01 on June 11th, 1924 to $48,245.36, a gain of $10,000.00 which will be further increased when the report of this year's Solicitation Committee will come in. The growth of our Relief Fund is very gratifying.

The Treasurer also wishes to call your attention to the fact that the Solicitation Committee has as yet made no report for the year 1924-1925. The amount of $8,700.00 added to the Relief Fund during this period from donations should be credited to the work of the Committee on Solicitations during the year 1923-1924. Doubtless, the results of the present Committee will soon be reported to the treasurer.

The Treasurer wishes to stress the fact that the work of the Publication Committee has been truly of tremendous value in increasing our assets. The net gain from the sale of our publications has been approximately $15,000.00 with more to be added when the balance due us from our agents will be paid.

Your Treasurer is pleased to report that the collection for dues this year amounted to $1,715.00 which is by far the largest amount ever collected for dues in one year. Only nine members are in arrears for two years and more. Only fifteen members owe for one year.

Our total membership at present is two hundred and ninety-five (295). During the year, twenty-one new members were added and four were lost by death.

Respectfully submitted,

MORRIS NEWFIELD,
Treasurer.

The report was received with thanks and with the Auditors' report was ordered printed in the Yearbook.

AUDITOR'S REPORT

To the Central Conference of American Rabbis,

GENTLEMEN: We beg to hand you herewith report, setting forth the result of our examination of your accounts, for the period from June 11, 1924 to October 5, 1925. We have divided the report into separate statements, one running from June 11, 1924 to June 10, 1925, and the other from June 1, 1925 to October 5, 1925.

The scope of our audit embraced the detail checking of all receipts and disbursements. We found all receipts correctly accounted for and all disbursements properly authenticated and we satisfied ourselves as to the propriety of all disbursements.

We also checked and verified the various bank accounts.

We also examined the bonds on hand and were shown all bonds as called for by the records.

From the above examination we are convinced that the accounts of the Treasurer are correct and that the statements handed you herewith are accurate statements of all financial transactions for the period covered by this report and that the balances of the various funds shown in this report are correct.

Respectfully submitted,

J. H. LEHMANN AUDIT COMPANY,
By J. H. LEHMANN.

For Auditor's Report, see page 78.

The report of the Committee on Solicitation of Funds was read by Rabbi James G. Heller.

REPORT OF THE COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Solicitation of Funds begs leave to submit the following report of its activities for the year 1924-1925:

The excellent system, devised by the preceding Chairman of the Committee, of making each member of the Committee responsible for a single district of the country, was again followed this year. This system combined with a number of innovations added thereto, has enabled your Committee to collect the total sum of $12,938.47. In addition to this amount a bequest of $2500 was left to the Conference in the will of Mrs. Minnie L. Barnett of Charleston, S. C., who was induced to make this benefaction through the efforts of Rabbi I. E. Marcuson of Macon, Ga. The Conference is grateful to Mrs. Barnett and also to Rabbi Marcuson. It would be well if other members of the Conference would keep this in mind.

Your Chairman wishes to express his cordial appreciation of the loyal cooperation of those members of the Committee whose labors made possible the collection of the year—the largest yet made by the Conference. At the same time, I cannot refrain from commenting upon the difficulties encountered in inducing a number of the members of the Committee to do any work at all. Excellent as are the results obtained, they might have been several times greater, had not some of the Committee—who shall remain nameless—failed to contribute the smallest quota of assistance to the task, despite repeated and insistent appeals on the part of the Chairman.

I wish also to bring to the attention of the Conference the suggestion of Rabbi Kory, a loyal and active member of the Committee. Rabbi

Kory feels that we could obviate the necessity of these recurring appeals to individual members of congregations by following the method pursued by him in his district. He persuaded a majority of the congregations to promise to contribute annually hereafter the sum of twenty-five cents per member of their congregations.

I append herewith a complete list of the individual and congregational contributions secured during the year.

Respectfully submitted,

JAMES F. HELLER,
Chairman.

Total contributions	$12,829.39	
Less exp. of Rabbi Krass	51.25	
" " of Rabbi Lifset	1.25	52.50
Net contributions		12,776.89
Interest accrued to date		160.08
Refund, ret'd by Rabbi Shillman, (postage)		1.50
Total Amount of the Fund in Cincinnati		12,938.47
Check issued to Rabbi Calisch, not cashed		25.00
Amount in Bank 12-1-25		12,963.47
Amounts Sent Direct to C.C.A.R. Treasury:		
Bequest of Mrs. Minnie L. Barnett	2500.00	
Bnai Zion Congregation, Shreveport, La.	50.00	
Portland, Oregon	300.00	$ 2,850.00
Amount in Cincinnati Fund		12,938.47
Total Collections for the Year 1925		$15,788.47

EXPENSES PAID BY THE CENTRAL OFFICE

The A. B. Dick Co., Mimeographing	$ 21.40
Braunwart & Brockhoff, Printing Stationery	63.50
Alfred M. May Co., Printing	9.60
Rabbi Samuel R. Shillman, Postage	3.60
Addressograph Co., Plates for addressing	1.15
Rockdale Temple, Postage, etc	18.50
A. B. Dick Co., Mimeographing	3.30
Fac Simile Letter & Addressing Co., Addressing, etc	9.48
The Wm. Byrd Press Co., Printing	25.00
K. K. B. Y. Petty Cash Fund, Postage	18.40
Addressograph Co., Additional Plates	.15
Rabbi Richard M. Stern, Postage & Misc	9.00

Hathaway Stamp Co., Rubber Stamp	1.25
Dr. Ed. N. Calish, Expenses	25.00
Braunwart Printing Co., Stationery	41.00
A. B. Dick Co., Additional mimeographing	9.45
Total Expenses	$259.78

For List of Contributors, see page 191.

The report was received and a special vote of thanks was extended to Rabbi Heller and his committee for the excellent results of their work.

The report of the Committee on Investments was read by Rabbi Newfield.

REPORT OF COMMITTEE ON INVESTMENTS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Investments begs to report as follows:

On June 11, 1924 the Conference had a total investment in bonds of $65,000.00. Both the Treasurer's and Auditor's report show that on October 5, 1925, the Conference has a total investment in bonds of $84,000.00 These bonds are enumerated in detail in the report of the public auditor.

Your Investment Committee during the last fiscal period has purchased $16,000.00 worth of new bonds and has exchanged $3,000.00 worth of Liberties bearing 4½% into safe municipal and county bonds of the same amount bearing 5% interest. Our total investment has increased by $19,000.00.

Your Committee is of the opinion that all of our Liberty Bonds should be sold and be reinvested into state and municipal bonds as the market price of Second Liberties is approximately 3.75% and Fourth Liberties, 3.90% at the present time.

Your Committee therefor renews its recommendation of last year, according to which the Investment Committee, with the approval of the Executive Board, should be authorized to dispose of the Liberties and reinvest them in good bonds bearing a higher rate of interest.

Respectfully submitted,

MORRIS NEWFIELD,
Chairman.

LOUIS WOLSEY.
EDWARD N. CALISCH.

The report was received and adopted.

The report of the Committee on Publications was read by Rabbi Marcuson.

REPORT OF COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The report of the Publications Committee is of necessity to a great extent a mere business report and consequently of little interest to the membership at large. You have heard from the Treasurer's report the total business done by this Committee during the past year. We merely wish to add that in addition to the figures shown, there is a balance of $5,000.00 or 6,000.00 sold more recently and not yet reported on the Treasurer's books. We are glad to be able to report that the sale of Volume II Union Prayer Book was good this year and that an increasing number of congregations are introducing the revised edition.

During the year a new edition of both Volumes I and II of the Union Prayer Book was issued. Of Volume I a good supply is now on hand which will last for probably two years. This is done to save in cost of printing, the binding being done as needed. Of Volume II, there was a stock on hand of 3,000 volumes and the Committee had an additional printing of 10,000 made. For the last two years, the sale has been about 6,000 volumes a year. Just before the New Year, your chairman was notified that the sales were so large that the stock on hand would not reach, and consequently another printing of 3,000 was ordered to supply the possible demand for Atonement Day.

We do not know at the present time how many of this new printing have been sold, but we feel that enough will have been disposed of to justfy the extra cost and also to prevent any disappointment on the part of congregations who ordered at the last minute. It is extremely unfortunate for our work that the orders are not sent in in time to know how many books should be printed. As we have said so frequently, the activities of the Conference depend on the money which this Committee is able to make and it is impossible to tie up the small funds we have in large editions and hold them for a year. If congregations would send in their orders in time, we would always have stock enough so that no one would be disappointed.

During the year a new edition of the Union Hymnal was printed and is now exhausted. Your chairman consulted with the chairman of the Committee on Revision of the Union Hymnal and he is informed that it will be at least two years before the manuscript of the new Hymnal will be ready for the Publications Committee. Under those circumstances he has deemed it wise to order another printing of the Hymnal to supply orders now on hand.

At the request of several members, the Executive Board ordered another printing of the Union Hymnal without music. Quite a few were sold but there is still a goodly stock on hand, which we will endeavor to dispose of during the coming year.

During the year there was also printed, seemingly in answer to a need, "Camp Services." Your Committee sent out a circular letter to all the members and also to the head of every camp of which the chairman could secure the name, but the sale has not been large. The only way this book can gain a wider use will be through the personal efforts of the members. Your committee would suggest that the members adopt the plan of giving a copy to every boy and girl in the congregation who goes away to a camp.

The National Federation of Temple Sisterhoods undertook a campaign during the year to sell the book of Meditations and Prayers which was prepared by the Conference at the request of the Sisterhood. What success was attained in this campaign, we do not yet know as we have received no report from the Federation.

Your Committee would recommend that it be authorized to place a copy of this book in every room in every Jewish hospital or Old-Folks home and also to place copies at the disposal of the Superintendent of other hospitals for the use of Jewish patients. I am sure that our members or the Sisterhoods would be glad to assist us in this distribution.

A new edition of the Union Haggadah was issued during the year and completely exhausted. A new edition will be necessary for the coming season and authority to issue same is requested.

Respectfully submitted,

ISAAC E. MARCUSON,
Chairman.

JULIAN MORGENSTERN
MORRIS NEWFIELD,
NATHAN STERN.

The report was received and adopted and the recommendations were referred to the Executive Board.

The report of the Commission of Tracts was read by Rabbi Goldenson.

REPORT OF TRACT COMMISSION

To the Central Conference of American Rabbis,

GENTLEMEN: The Tract Commission is pleased to report to the Conference gratifying progress in its main purpose, namely, the publication of tracts for the dissemination of Jewish knowledge.

NEW TRACTS

During the past year we have published a Tract entitled "The Universal Lord" by Dr. Maurice H. Harris. It is an illuminating interpretation of the Jewish conception of God as it is expressed in the hymns "Adon Olam" and "Yigdol." It has been distributed to a list of more than 6000 educators, taken from the United States Educational Directory for 1925, and we are now sending it to ministers of the Protestant churches in cities where there is a Jewish population. This will probably bring our distribution of the tract to about 20,000. That the tract has been well received is evidenced by the fact that requests have reached us both for the earlier tracts published and for succeeding issues.

We have four tracts definitely promised us. One is by Prof. Moses Buttenweiser on "The Prophets as Social Reformers"; another by Prof. Israel Bettan, on "Rabbinic Judaism"; a third by Rabbi Ephraim Frisch on "Jewish Philanthropy" and a fourth by Dr. Solomon B. Freehof on "The Spirit of the Prayerbook." One is promised us by Nov. 1st, and the others a little later in the year. We also have a tentative promise of a tract on "Judaism and Christian Science" by Rabbi Abba Hillel Silver. This is only a beginning, it is true, but we are hopeful that it will encourage other rabbis to send us manuscripts for future tracts.

SERMON PAMPHLETS

Since the last meeting of the Conference we have issued two Sermon Pamphlets which have been distributed to the smaller communities that are without religious leaders. From time to time we receive requests from the unorganized cities for sermons for the Sabbaths. We would recommend that authority be given us to publish annually a Sabbath Sermon Pamphlet in addition to the pamphlet we usually issue.

We wish to express our thanks at this time to the following rabbis who contributed sermons to the last two pamphlets:

Rabbi Henry J. Berkowitz, Rabbi Israel Bettan, Rabbi Louis Binstock, Rabbi Joel Blau, Rabbi Abram Brill, Rabbi Simon Cohen, Rabbi Rudolph I. Coffee, Rabbi Samuel S. Cohon, Rabbi Harry W. Ettelson, Rabbi Solomon Fineberg, Rabbi Geo. Fox, Rabbi Ephraim Frisch, Rabbi Bernard Heller, Rabbi Max Heller, Rabbi Abraham Holtzberg, Rabbi Isadore Isaacson, Rabbi Edmund A. Landau, Rabbi Felix A. Levy, Rabbi Wolfe Macht, Rabbi Eugene Mannheimer, Rabbi Isaac E. Marcuson, Rabbi Samuel Markowitz, Rabbi Israel I. Mattuck, Rabbi Harry A. Merfeld, Rabbi Abba Hillel Silver, Rabbi Martin Zielonka.

HOLIDAY PRESS NOTICES

In accordance with our usual practice we distributed notices describ-

ing the various holy days to the morning and evening newspapers of the country. We are indebted to Rabbis Clifton Harby Levy, S. Felix Mendelsohn, Lee J. Levinger, Rudolph I. Coffee, Jonah Wise and Louis Witt for contributing these newspaper articles.

Respectfully submitted,

SAMUEL H. GOLDENSON,
Chairman.

The report was received and the recommendations referred to the Executive Board.

Rabbi Samuel S. Cohon: Since the Executive Board has decided to make a change in the matter of the production of Tracts, I believe the question ought to be discussed by the entire Conference.

It seems to me that the Tract Committee ought to have a definite program. This year Dr. Harris' tract on the Universal Lord was published. It is a fine idea to utilize the great masterpieces of our literature for tract purposes because our liturgy is rich in religious content and both our own people and outsiders ought to be enabled to know its hidden treasures. Some years ago a tract by Dr. Schulman on Jewish Ethics was published and then that subject was dropped. It seems to me that the Tract Committee should not do desultory work. It ought to lay out a definite program and proceed with that program to familiarize our people with the outstanding products of the Jew and Judaism, of Jewish thought, in the religious and ethical field. This custom of publishing one tract one year and the next year another, not related to the first, seems to be defeating our own purpose. I noticed some time ago that the Quaker Church was publishing a remarkable series of tracts and I found that one linked up with the other; and there is a consistent effort made to familiarize the people with the tenets of the Quaker Church. It seems to me that some of the tracts published are not of a concrete enough nature, some are too long, others too short. There is no standardized form.

It seems to me, further, that the method of securing tracts is not a good one. Some time ago one of the members of the

Tract Commission sent out a letter to all the Rabbis asking that papers be sent to the Commission for publication. I do not know what was the result of that letter. I know some of us did not answer it at all. This is not the way to get tracts. Tracts ought to be conceived in the spirit of a modern need, written concisely and worked out according to a plan. Inviting people to send in papers will not get such tracts.

The Commission is wasting a lot of time on Holiday leaflets. These leaflets have been worthless because they are too long, too apologetic, too archaeological. They bring in all sorts of stories about practices which we do not follow. There should be about 150 words for each holiday; they should be carefully written and properly circularized. They are not being used by the press of the country at all.

President Simon: The Executive Board yesterday decided to take the control of the tracts into its own hands. A committee was appointed to meet with a similar committee of the Union to discuss this work, with the understanding that the production of the tracts is to be purely a Conference matter, and the distribution thereof is to be entrusted to the Union of American Hebrew Congregations. I have named a committee, consisting of Rabbis Goldenson, Newfield and Enelow to meet with a committee of the Union.

Rabbi Solomon B. Foster: I wish to approach this question of tracts from another point of view and that is, their serviceableness. The committee just reported that nearly twenty thousand tracts have been distributed. There is the tract that was prepared by Dr. Harris, and it is a most worthy one but I do not believe it is going to help us to inform the non-Jewish public of America concerning Jewish matters, and that is the point of view we ought to keep in mind as the purpose of these tracts. We want to inform thinking America of the essentials of the Jewish faith, and such a tract does not serve the purpose. It is a specifically Jewish point of view. I would say we ought to have a two fold aspect of this problem. Of course we are ready to have the world read any tract we

may produce, but in order to reach the outside public and to educate the American people, we ought to have three or four fundamental, comprehensive tracts that will explain Jewish history, the Jewish religion, our hopes and our ethical system, and then circularize the whole country to the limit of our power on those important things for the good of the cause; and then to prepare specifically Jewish tracts for Jewish people.

Rabbi Brickner: I think many of the criticisms which Rabbi Cohon made are sound and fair. He spoke of imitating the Quakers and other groups that print tracts. Why can not we have in the lobbies of our temples, which are houses of prayer for all people, many of them attended by as many non-Jews as Jews on Sunday morning or Friday night, a rack where these tracts may be kept for free distribution? In that way we can offer these tracts to all who come to the Temple, Jew and non-Jew alike.

It seems to me that the criticisms about the tracts trying to cover the last word that is to be said on Jewish questions is sound. They are not only archaeological but they are entirely too scientific. There are very concrete objections raised from time to time by the people against the Jew. For instance the fiction about the Jew being instinctively a monied individual, or the challenge by men like John Haynes Holmes that the liberal synagog ought to merge with the liberals of other churches—these objections, sincerely uttered by sincere thinking men, ought to be concretely dealt with and answered in a series of tracts. The tract ought not stand for all times. It ought to be of a temporary nature and be directed to a specific problem. It seems to me that if we took up these two concrete suggestions, to write tracts about current topics to enlighten our own and other people who wish to be enlightened, we will have accomplished much.

Rabbi Morgenstern: There are two suggestions which I would offer for the consideration of the Tract Commission.

First: The various criticisms and suggestions which we have heard this morning are very appropriate; they are not

new; the Tract Commission has had these very things under consideration for many years. I happen to know this because for quite a number of years I myself served as Vice Chairman of the Tract Commission, and know the problems with which this Commission has to deal.

This work can be made remarkably efficient, but we must bear in mind this: that to realize the full service which the publication of tracts can render, tracts must be issued in quantities exceedingly large, quantities of two or three hundred thousand at a time, to reach all the people who ought to be reached. There are, for example, over ninety thousand Protestant ministers in this country, every one of whom ought to receive every tract; there are Catholic priests of whom I do not know the number; the educational leaders ought to receive these tracts. In other words, every tract ought to be distributed in quantities far larger than we can begin to do with our present resources, even amplified by whatever the Union of American Hebrew Congregations may be able to devote to this work. I believe that in the next report of the Tract Commission there ought to be a careful consideration of the whole problem of proper distribution of tracts, of the cost thereof, of a plan by which this can be carried out, to be submitted to this Conference and carefully discussed here. It is futile for us, year after year, to hear a report on tracts that twenty thousand or ten thousand copies of a tract have been published and distributed. That is like a drop in the ocean. It is almost useless so far as constructive effort goes. I would suggest, therefore—I do not want to put it in the form of a motion—that the Tract Commission consider very carefully the problem of efficient publication and distribution of tracts and bring in a paragraph thereon in the next report.

I would also like to repeat a suggestion that was made a good many years ago. Some of our tracts are designed primarily for the consumption of non-Jews; others of our tracts are designed primarily for the study and the education of our fellow-Jews. It was Rabbi Max Heller who some ten or twelve years ago made the suggestion that if the tracts published for Jews primarily are to fulfill their purpose they ought to be

translated and published in Yiddish for a wide distribution to a large American Jewish public that has practically no understanding—at least no sympathetic understanding—of the interpretation of Judaism which we uphold.

I believe a tremendous service could be done if this suggestion were carried out. I imagine that the present Tract Commission knows nothing about this suggestion, that it has been lost sight of entirely. I would like, therefore, without any claim to originality to repeat it today for the consideration of the Tract Commission and of the entire Conference.

Rabbi Leo M. Franklin: May I be permitted to say a word as a member of the Tract Commission and as Chairman of the sub-committee on Subjects and Writers? I believe that every member of the Tract Commission will agree to practically every word that has been said upon this floor in regard to the deficiency of the tracts, to the need of a wider distribution and to the necessity of a more careful selection both of writers and subjects. But those who have from time to time served upon this Commission know that the getting of the proper sort of tracts, written by men particularly fitted for writing them, is not so simple a matter as one of the previous speakers seems to imagine. I want to say that when the letter was sent out to all the members, asking them to submit to the commission for editorial judgment any manuscripts that they thought could be used as tracts, it was done not by an individual, but, after very careful consideration, on the part of the entire commission. It was done because of the paucity of the returns after repeated requests had been made to individual members.

As a matter of fact, we believe we have made great progress during the past year. Not only have we published Dr. Harris' tract, but we have definite promises that four tracts will be written for us with a possibility of one or two more during the coming year. If out of those submitted, two or three are found suitable for publication, I think it will be a very great accomplishment. As most of you must realize, it is one thing to write a sermon and quite another to write a tract. There are some very splendid writers of sermons among us; as

yet, I have found very few who have the knack of writing a tract—a tract which is short, concise, and which deals, in a more or less popular style, with an important subject.

In regard to the holiday notices, it seems to me we have failed because of the fact that most of the gentlemen who have written these notices have forgotten that they were writing for newspapers and thought they were writing for their own congregations. Newspaper men with a Jewish background are the only ones prepared to write these notices, if they are to be used by the newspapers.

Time and again the question as to the character of the tracts has been raised at the meetings of the commission, as to whether they shall be addressed to Jews or non-Jews. There has been a great difference of opinion among the members of the tract commission, some holding that they should be written for non-Jews for educational purposes, while others felt that they should be written essentially for Jews. Unquestionably, there is place for both kinds of tracts. However, I do want to stress the fact that your tract commission has been at work.

Rabbi Fox: As long as suggestions are in order, I feel I should tell of what they are doing in Montreal. In the large Cathedral there, they have a rack in which there are a large number of tracts. Above the rack is a placard "For Catholics and non-Catholics." The price of the tracts is given and, if you can pay, you are supposed to drop the price in a box which is placed there for free-will offerings. This money is used for the publication of tracts, and I was informed that it is the source of a good revenue. Should we decide that we desire to publish tracts on a larger scale, a plan like this might give us some of the revenue needed.

Rabbi Henry Cohen: Speaking of the holiday notices for the newspapers, I live in a city of which two per cent only are Jewish people. I do not know whether my colleagues can use the holiday notices—I cannot. I have to write my own before every festival. The holiday notices are intended for non-Jewish consumption: we notify our members in the Temple and make

due announcement in the Religious classes. I would prefer to spread among the Christian population the spiritual meaning of each Jewish holiday; the holiday notices as now disseminated give too much ritual minutiae; the formal ceremony is brought to the fore instead of the spiritual reasons for the holiday: such as on Succoth the ceremonies of the ethrog and lulov, and on Pesach the afikomon.

I think that rabbis in communities such as my own, can write their own holiday notices. They know their communities, Christian and Jewish, and they know the space that their newspapers can give them. The newspaper reporters call me and ask what I have to give for the coming holiday and I give it myself. It has been ten years at least since I have been able to use the holiday notices distributed by the Conference.

Rabbi Edgar Fogel Magnin: I want to say a word or two on this subject because I am particularly interested in it. In the eleven or twelve years it has been my privilege to serve in Israel, I have made this discovery; what we need is more knowledge of Judaism among Jews. It seems to me we have made a mistake in publishing our tracts by imitating the Christians. Their tracts are of two kinds, apologetic tracts and dogmatic tracts, because their religion is based on dogma. It seems to be a mistake for Jews to dogmatise or apologize. I am tired of making apologies to the world, and it is a waste of time to publish tracts especially for Christians, and to publish tracts on reform Judaism per se seems to be a big mistake. What we want for Jews, Christians and everybody is a simple, interesting, fascinating presentation of things for which Jews have stood through the ages. Jewish liturgical traditions written in a brief and popular style. We all know about the belief of the Jews and about persecutions; what we do not know is our history and literature. It seems to me our synagog ought to have tracts, leaflet after leaflet containing material that anybody could take home; not for the purpose of making them like Jews better or hate Jews less; not for the purpose of telling them reform Judaism is this and another Judaism that, but simply giving them information based on Jewish beliefs and history

through the ages, and I believe that something should be done even if we should have to raise funds just for that purpose. What we need is knowledge and yet more knowledge.

The report of the Committee on Church and State was read by Rabbi Calisch.

REPORT OF COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN:

Your Committee on Church and State begs leave to report: The past year witnessed an unusual amount of agitation regarding the question of religious instruction in the public schools, yet a survey of the several states of the Union will disclose the fact that insofar as actual legislation is concerned, conditions have not changed greatly from their previous status. In response to communications sent by the chairman to all the representatives of this committee of the Conference throughout the forty-eight states, twenty-seven replies have been received and are tabulated as follows:

Arizona:	Bible bill defeated.
California:	Defeated by concerted action led by Rabbis of the State.
Colorado:	No action.
Connecticut:	No action.
Delaware:	Law already on statute book made more drastic despite efforts to defeat it on part of Rabbi Levinger and others.
Florida:	Also a more drastic bill passed.
Iowa:	Bill died in committee.
Illinois:	No probem.
Louisiana:	Conditions satisfactory under decision of Supreme Court given some years ago and reading as follows:

"The 'lessons and truths' contained in the Holy Bible to be taught through reading by the teachers from the Bible to the children of the school, for the purpose of teaching morality, are read and taught as teachings from the inspired Word of God Himself. To read the Bible for the purpose stated requires that it be read reverently and worshipfully. As God is the author of the book, He is necessarily worshipped in the reading of it. And the reading of it forms part of all religious services in the Christian and Jewish churches, which use the Word. It is as much a part

of the religious worship of the churches of the land is the offering of prayer to God.

"The general policy of the government always is to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them. (Cooley, p. 585.) The reading of the New Testament as the Word of God infringes on the religious scruples of the Jews. The discrimination against them, and the inequality of rights and privileges, are manifest by such requirement.

"The subjection by school authorities of Jewish children to Christian worship is forbidden by the Constitution, which guarantees to every person the right to worship God according to the dictates of his own conscience.

> "Before the Constitution Jews and Gentiles are equal; by the law they must be treated alike; and the ordinance . . . which gives to one sect a privilege which it denies to another, violates both the Constitution and the law, and is therefore null and void. (Shreveport vs. Levy, 26 La. Ann. 671.)

"It is a fact that the reading of the Bible is religious instruction, and that when the New Testament is read it is Christian instruction. The character of the Book is that it is a pious one, and it is essentially religious. It is not adapted for use as a text-book for the teaching alone of reading, history, or of literature, without regard to its religious character. Such use would be inconsistent with the true character and the reverence in which the Scriptures are held, and should be held.

"To permit the teacher to select the part of the Bible to be read without test whereby to determine the selection is to allow any part, or all parts, to be selected.

"One of the most important forms of instruction is that of reading; and it is impossible to read from the New Testament without giving instruction in Christianity. It (the New Testament) is the foundation and text-book of Christianity, based on the teachings contained therein that Christ is divine. And the lessons therefrom give a preference to Christians, and at the same time make a discrimination against the Jews." (From a letter from Mr. S. L. Herold of Shreveport, La., to Rabbi A. Brill, July 3, 1924.)

Maryland: No problem.
Massachusetts: No problem.
Michigan: Efforts made toward sectarian legislation failed.
Minnesota: No problem.
Mississippi: No legislation.
Missouri: Nothing to report.
Nebraska: No problem.
New York: No problem but a certain movement instituted to which reference will be made later.

No. Carolina:	No agitation.
New Jersey:	Existing bill called for the reading of six verses of the Old Testament. A bill was introduced to add verses from the New Testament, which was defeated through efforts of Rabbi Foster and others.
Oregon:	The law passed abolishing private and parochial schools was declared unconstitutional by the Supreme Court of the United States.
Ohio:	A bill was passed by the legislation but vetoed by the governor.
Pennsylvania:	Bill defeated.
Rhode Island:	No problem.
So. Carolina:	More drastic bill defeated through efforts led by Rabbi Raisin.
Tennessee:	A bill introduced but was defeated because of its too drastic measures, through efforts of Rabbis Stern and Shillman. At the same time Tennessee became famous for the passage of the Anti-Evolution Bill and the consequent Scopes trial.
Texas:	No problem.
Virginia:	A bill defeated at the last legislature, but a committee of "patriotic" societies has been formed to push a new bill through the legislature this coming winter.
Washington:	No problem.

A summary will disclose that in four states a bill was defeated, that in one state a bill was vetoed by the governor after having passed; in two states proposed legislation died before reaching the floor; in three states laws existing were made more drastic; in one state a law already passed was declared unconstitutional; the rest of the states report no problem.

Canada has its own and very serious problem for Jewish children. Under the law, the school funds are divided proportionately between Catholics and Protestants. Repeated efforts to allot a portion to Jews have failed. Even if successful it would be doubtful if an adequate secular school system could be established and maintained by the amount that would be alloted. Jewish parents, therefore, have to choose between Catholic and Protestant schools to which to send their children.

It must be remembered that this summary is of agitation or efforts at legislation during the past year only. It may be safely said that the majority of the states of the Union have Bible reading as a part of school work either through legislation or, where there is no legislation, through the partisanship of individual teachers with acquiescence on the part of school authorities. It may also be safely predicted that in not a few

states agitation and efforts towards legislation will be renewed at the next meeting of legislatures and doubtless further bills will be passed.

The demand for religious instruction is increasing. Present conditions, painted as being very bad particularly among the rising generation, make this demand for religious instruction more and more powerful. It is claimed that church and home no longer meet requirements and the public school must be made use of to give moral as well as educational training.

A committee on character education of the Board of Education of the City of New York made a survey of the moral conditions in the high schools of that city. A part of that report reads as follows:

> "A cosmopolitan high school is a cross-section of the great city itself, including every element of society, every race, every color, every creed. As a result the school disciplinarian has to deal with almost every conceivable kind of crime. To maintain law and order he needs the training of a detective; he often wishes he had a fingerprint expert, a psychologist and a psychiatrist.
>
> "In the face of these facts this committee believes there is urgent need of moral instruction in the high schools. We must give definite, positive instruction as to questions of right and wrong. The school program must provide opportunity for frank discussions of matters of conduct and behavior. The aim should be to develop clear-cut conceptions of positive virtues, to present the principles of right living that will govern boys and girls in making moral decisions, rather than to stress the negative, 'Thou shalt not.'"

To most people moral instruction aside from religion is inconceivable. We, ourselves, as teachers of religion declare that the authority of religion must be the basis of moral training, that we should be "holy because the Lord our God is holy." The problem is whether moral training, based on religion, can be given without sectarianism, and without danger to the fundamental American principle of the separation of church and state. While doubtless the agitation throughout the several states of the Union, that results in the various bills for the introduction of the reading of the Bible and of similar character, is motivated on the part of a great many people by a pure and sincere desire to protect the moral standards of our country by proper moral training of the rising generation, yet it is also true that much of the agitation is carried on by persons who have a desire for sectarian aggrandizement and for the official recognition of their own particular form of denominational belief. It is the first of these with whom we should ally ourselves, the latter of whom we should beware and from whom we must defend ourselves.

There are four methods which are aimed to satisfy this demand for religious instruction in the public schools. One—by the daily reading of the Bible, with or without comment. Two—by Bible study outside of

school hours but with school credit given for it. This plan is in operation, and, as far as can be learned, successfully in Colorado and Virginia. Three—the compilation of a number of verses from the Bible by a committee representative of various religious sects, and intended to be satisfactory to all and discriminatory of none. Four—the shortening of school hours for the purpose of religious instruction outside of school buildings under the guidance of the several denominations themselves.

The difficulty lies in the fact that the atmosphere of the public schools is consciously or unconsciously pro-Protestant. Practically every state in the Union has a law either in its constitution or on its statute book which declares that no religious distinction shall be required as a qualification for any office of public trust under the state, and that no person shall be discriminated against in any court of law in consequence of his opinion on the subject of religion. This law is violated both in the letter and in the spirit throughout the Union. Many boards of education require teacher candidates to state in their applications, their religious affiliation. While the fact may not always be acted upon, yet it is none-the-less true that non-Protestant applicants are at a disadvantage. Further difficulty lies in the fact that teachers throughout the public schools are permitted to make objectionable sectarian references and to stress their own religious views, too often unhindered by the school authorities. It is against these conditions and against any practice that invites them or permits them that we should most strenuously object. Your Committee, therefore, recommends that the Conference shall continue to put itself upon record as opposing all legislation which may tend to bring religious discrimination into the public schools, and that its members are urged to continue their splendid fight against all such encroachments upon our constitutional liberties.

But protest alone is not sufficient. We have too long been in mere opposition. The Conference must recognize the need of meeting the situation as it exists by some positive and affirmative declaration. The movement for the shortening of school hours for the purpose of dismissing children that they might go to their several denominational schools for religious instruction under their own denominational leaders appears, at the present moment, to be the nearest approach to the solution of the vexatious problem. Your Committee, therefore, recommends that the Conference adopt and re-affirm as an expression of its own stand upon the question, the resolution adopted by the Commission on Jewish Education at its meeting in Cincinnati, Ohio, on March 13, and which reads as follows:

> "The Commission on Jewish Education endorses the efforts which are being made to procure more time for week-day religious instruction, and we recommend that for such purposes the public schools reduce their time schedule, schools be closed, and that the

time thus put at the disposal of the children be used by the parents for their children as they desire.

"Furthermore, we are opposed to any form of religious instruction in the American public school system of education or to any form of classification of children in the public school according to their religious affiliation."

There are some who feel that even this is a concession that might lead the way to further and more drastic action or legislation that will introduce sectarian religion into the schools. At White Plains, N. Y., a permanent injunction was issued in June 1925 by Supreme Court Justice A. F. Seeger restraining the Mt. Vernon Board of Education from this practice, the suit having been brought by Lawrence M. Stein in behalf of the Free Thinkers Society. On the other hand, the probable effect will be that this practice will prevent further action by the religious extremists, as it deprives them of much of their grounds for agitation, and at the same time preserves the principle of the separation of church and state.

Respectfully submitted,

EDWARD N. CALISCH,
Chairman.

The report was received.

Rabbi Abraham J. Feldman: I was out of the room when Dr. Calisch began to read his report, and I do not know whether he made reference to the situation in Connecticut.

Shortly after my arrival in Hartford I discovered a situation existing which disturbed me and in the handling of which I should like to have the guidance of my colleagues. I have studied the past records of the Conference and find no definite action taken that would aid me in my present situation.

Briefly stated, this is the situation I found. In West Hartford, a separate township and suburban to Hartford, a resolution was passed by the School Board authorizing principals of schools to permit children in the first to sixth grades (both inclusive) to leave school one hour earlier on one day a week to go to a church school for religious instruction. Permission to these children to be granted only upon the written request of parents.

The decision of the school board was made in the interim between the time my predecessor left Hartford and my arrival. When public announcement was made of the decision, I regis-

tered my protest publicly. This brought the man who sponsored the resolution, and has urged it for years, a clergyman of the Protestant Episcopal Church to my home. His attitude was defiant, and he frankly admitted that this effort was but an entering wedge. Inasmuch as the resolution requires that conditions of instruction, equipment, teachers, and so forth, be of the same calibre as those prevailing in the public schools; inasmuch as, also, it might prove very clumsy and inconvenient for children to go to denominational schools; inasmuch, as those denominational schools might not be up to the public standard—it is very probable that later a request would be made to have the religious instruction given *within* the public schools.

When I told him that I was opposed to the proposal because it represented, to my mind, a definite effort to Protestantize the country and introduce Protestantism through the public schools, and when I suggested that if they proceed to take the next step they should be frank enough to say that in doing so they were departing from traditional Americanism, his indignant reply was: "Do you mean to say that the majority should permit itself to be dictated to by a minority?"

I have made inquiries of recognized educators in Connecticut and found that many of them are emphatically opposed to the proposal. I have found also this situation: While the recent legislature of Connecticut was in session, a bill was introduced making it mandatory upon principals of High Schools to open the daily sessions of their respective schools with the recitation of the Lord's Prayer. The Committee having the bill in charge reported the bill unfavorably and the bill, of course, was lost. *But*—the same committee sent a letter to the Commissioner of Education, and the letter was signed by *every* member of the Committee requesting him to write to the various superintendents of schools in the State recommending the opening of sessions with the Lord's Prayer, which request was complied with.

The clergyman of whom I spoke a moment ago told me as he left my home, that there was only one action left to me in my opposition, and that was to take out an injunction, which

he would welcome. A week ago we were ready to proceed with an injunction suit, but then in view of the immanence of this Conference, I thought that I had better wait until I had been to the Conference and gotten the opinion of my colleagues in the matter. I recognize that proceeding with a law suit would be a matter of tremendous national importance.

May I not then, have your guidance in this matter?

Rabbi Bookstaber: The State of Pennsylvania has a law on the statute books permitting the reading of the Bible in the schools. I regret that I was not in the State to urge objection to such a condition. However, during the past session, I had the privilege of registering such objection before the Committee on Education which met in Harrisburg a few months ago. I appeared before this Committee also with regard to a bill sponsored by the Protestant and Catholic organizations, as well as myself, to which bill I want to call your attention.

The bill in Pennsylvania favored the arrangement of hours in the school so that a period for religious instruction could be had—let us say Wednesday afternoon—in Churches and Temples, without decreasing the number of hours for public school instruction.

It gives us, as rabbis in Reform Congregations, the opportunity to fulfill a long looked-for desire, namely the two session per week religious school. The Bible that may be part of the school curriculum in the various States now can be taken out through this method.

Rabbi Morgenstern: This problem of Church and State has been before this Conference for many years. It has been handled with excellent judgment by the Committee in the past. I believe that we may all agree that the work of the Committee on Church and State, under its successive Chairmen, has been among the most effective work done by any of our committees; and this applies also to the report presented this morning. But the time has come for us to go forward in this work, to go forward with a very positive and significant step. No matter how we look at it, we Jews are in a very unhappy situation with

this problem of Church and State—unhappy for the reason that, on the one hand, we contend as positive religionists that it is impossible to teach morals without a religious sanction; on the other hand, we contend that the young people of this country must have a moral background and a moral education, and finally, we say: "But in bringing home to them a moral education you may not associate with it religious instruction," which in the first place we have said is absolutely indispensable. It makes the situation extremely difficult.

The question is, what can we do in a practical way. It is not a theoretical question; in the main it is a very practical question that confronts us. Up to the present moment we have conducted our work entirely upon the defensive. We have waited for aggression in the direction of infringement of the principle of the separation of Church and State, and then we have sent our committees, or we have acted through pamphlets or through individual rabbis, to counteract the particular proposition that was under way. We have dealt with legislatures almost entirely; and all in all, I think we may congratulate ourselves upon what has been accomplished. Nevertheless, after fifteen or more years of fighting this issue, the situation is today more desperate than it was at the first. In other words, it is clear that we are not winning by our present procedure; we are losing out, and sooner or later we must suffer a grievous defeat, if we continue to employ these same tactics. Something else is needed. What I would propose is this: Let us grapple with the problem at its source. Legislatures are not the source; they are almost the last stage of the development of this evil. This agitation arises with the Protestant ministers of the country; and if we are going to achieve anything we must take this question up with the proper representatives of the Protestant ministry.

I have enough faith in the sense of honor and fair play and decency of most of the ministers of this country, of the Protestant ministry as a body in this country, to feel that if we can go to the proper organization from our organization and with our point of view, with our claim of justice presented fair-

ly and impartially, and without passion, that they will hear and that they will give consideration thereto.

I have the feeling that if we take this proposition up, speaking through our best accredited and ablest representatives in this Conference, having carefully thought out this plan, if we approach the representatives of the Federal Council of Churches of Christ in America, and deal with them directly we can probably accomplish something. We ought to take up this question with other organizations, such as the National Educational Association with every representative and authoritative national body which deals with the question of education and religion—that is where we ought to work, not here.

Furthermore, let us face another thing. We have formulated up to the present only a negative policy. We have told the world in resolution again and again why the Bible should not be taught in the school, why religion must be kept out of the school, but we affirm, as I said before, that the teaching of morals without religious sanction is impossible. How then are we going to solve the problem of moral instruction? This problem is so serious that only the best minds ought to deal with it. We ought to come with a positive program of moral instruction, a positive program that we can lay before the representatives of the Federal Council and the National Educational Association and other bodies and say: "This is what we Jews—the Reform Jews of America—conceive to be a constructive program for the teaching of morals to the children. This is what we present to you for your consideration. Let us get together on this proposition. Let us work out a program of moral instruction which shall be fair, constructive, religious, which shall be, above all, American, which shall take proper cognizance of this fundamental principle upon which our Government has been organized, the separation of Church and State. Let us see if we cannot devise a program that can have our hearty support. Let us proceed along some such positive line as this. I submit this for the consideration of this Conference. Let us go to the source and go with a positive program. I feel confident that it will be a great

step in the right direction, and that we will accomplish something.

Rabbi Frisch: In Texas, we had a decision of the Supreme Court in 1906 permitting the reading of the Bible in the public schools and that is being taken advantage of by the various cities increasingly. The report stated there was no problem in Massachusetts. I happen to have studied this whole question for a debate, and wrote a pamphlet on the subject. In Boston they do read the Bible in the public schools, but it is done well. Locally there is a problem in many states where there is not a state problem, and that we have to face also.

I want to speak on the wider aspects of this whole problem. It is a very complicated one, as we all know, and I want to say that the report and the visualization of the whole question by the Chairman of the Committee is a superb one.

I want to point out that the Conference has never yet adequately handled the problem of sectarianism in a pamphlet. A good pamphlet was prepared a few years ago, but it has no references to the law or anything of the kind. I made it my business in 1906, to study up the problem as it was then. I went to the law library in Little Rock to study it and I found this: that we have failed to present the legal study of the problem in print, and furthermore, we have failed to do a very important thing, that is to show the development of religious liberty, the evolution of the law towards liberty from the beginning until a few years ago, when there began a recession; because there *was* a classic spirit five or ten years ago in America, which frowned upon the union of Church and State. That spirit is disappearing and we have to combat that change. All this should be put in the form of a tract or a pamphlet. This is a tract that we need very badly now, not a propaganda tract in the sense that we are fighting somebody, but that we are striving to interpret the spirit of American law and American liberty.

As for the thought of the Chairman when he recommended the setting aside of certain school hours on Wednesday or Friday or whenever it may be, for religious instruction. I cannot

share his opinion as to the effectiveness of that method in the case of the very people that the Protestant leaders want to influence to study the Bible, and I think they are extreme in the hope they place in the Bible, as if its mere reading could stop the crime wave.

Whom are we going to get there? Those Jewish children, and those Protestant children, and those Catholic children whose parents already send them to Sunday school? The others will probably not come anyway. The very thing you are trying to accomplish, to get the public school back of this work, so as to reach a larger number, you fail to achieve because you put it into private and volunteer hands. I do not think we will meet with success. But we want to do something constructive. Let us say to these leaders: We are prepared to co-operate with you in teaching the Bible as literature, but not as religion. As worship it is forbidden; as literature and as ethics, in so far as ethics emanate from literature, it is a very welcome thing.

I would be willing, for instance, in my community which has foisted the Bible upon the public school, to introduce a reader which would be agreed upon by the various denominations, having excerpts from the Bible as literature; but that is different from having the children taught religion from the New Testament; it is a different thing from having the Lord's Prayer recited by the teacher or having it read as the greatest ethical production of the world. I think we ought not to be hasty in coming to a decision. This matter ought to be put into the hands of a special committee, and that committee ought to appoint someone to write a pamphlet, to study the question from the standpoint of law, of religion, and of ethics, and from the standpoint of the fundamental principles of the American Government.

Rabbi Foster: There is a principle involved in this whole subject and I think that we will act wisely only when we see the principle and as a consequence have clear vision to follow a cause courageously, no matter where it leads. In fact it is going to lead to something constructive when we act on principle.

Now the principle involved is the absolute separation of Church and State in America, and we run into danger in this great country of ours if we compromise that issue, and it is a compromise to allow the public school to have anything to do with the administration of religious instruction. It is impossible to imagine a set of teachers, knowing human nature as it is, in any public school in the country, encouraging boys and girls to go out of the public school to their respective religious institutions for religious instruction without following it up and exercising some influence over the selection of the school to which the children shall go. We should not allow the idea to develop in this country that the public school alone is responsible for the training of our children. We have to some extent prevalent what has been popularly called a Godless era, a Godless spirit, but the public school is not responsible for it, and the public school cannot correct it; it depends on the homes and on the religious institutions of the land, which may not be functioning most efficiently at this time. There is a difference of opinion about that, but we will not go into that phase of it at all. What has been said by Rabbi Feldman we presume to be the general attitude on the part of the Protestant denominations that are trying to inject this phase of religious instruction into the public school or to have it administered by the public school, although outside of public school buildings. If this is successful there is sure to be another step, and the next step will be the Protestantization of the schools of this country as far as it is possible for that fanatical group to achieve results.

There is only one thing for us to do and that is to insist that every boy and girl in this land needs religious instruction but, in America, his church and his synagog shall look after him, and the school shall function properly as the seat of learning for our future citizens.

I have thought a great deal about it; I have encountered this proposition in my own state of New Jersey where we had a very bitter fight for several years on the question of religion in the public schools, and I have come to the conclusion, after interviewing many people and taking part in many controversies on the subject, that it is futile for us to try to send our boys

and girls out with the endorsement of the public school to their respective churches; it is futile at the outset; we are not equipped religiously to handle that problem; we have not the teachers ready to receive the children: we have not the quarters that will enable us to teach them properly, and what is true for the large cities is even more true for the small cities, and in the small towns. We are going to have a real problem in the smaller towns where there are very few and sometimes no Jewish institutions at all that will be able to take care of the Jewish children, and if they are sent out from the public school at a certain time for religious instruction, you may be pretty certain that some effort will be made to bring these Jewish boys and girls into the existing Protestant or Catholic institutions. As rabbis we want to stand shoulder to shoulder with the religious leaders of other denominations in our insistent demand for a wider and more impressive and effective religious training, but we do not need to shorten the public school hours for this purpose; there is enough time in the week if the work is done right. The Sunday schools of the Protestant denominations are not used effectively, and is it reasonable to suppose that they will use any other day more effectively? Let them improve their religious schools; let them take the existing hours of the week after public school hours for this instruction and not sacrifice a great American principle. I think if we stand firm for this principle we will arouse the people to find ways and means for making more effective religious training. That could be done in the home in the morning or in the evening; it can be done in the churches as they are now organized, with improvements of course, in hours other than the public school hours, and we will avoid difficulties that will really be embarrassing to us in the end. So far as I am concerned, I am against compromising under any circumstances.

Rabbi Philipson: The report was so excellent and the discussion thus far has been on a very high plane, and I believe we have considered the matter from the larger viewpoint. We may talk from now until doomsday on this subject and we will not come to any conclusion that will be satisfactory to every-

body. The important thing, after all, is for us to recognize that there is a very great danger in this country in this matter. It has been pointed out a number of times, that there is a very definite movement on the part of many Protestant leaders to Protestantize the country, and this whole attack on the public schools is part and parcel of that movement. I believe thoroughly with Rabbi Foster that this should not be compromised.

I want to call attention to what this may lead. Rabbi Marcuson was so good as to send me last year a magazine containing an account of what has happened in Van Wert, Ohio, a town in which religious instruction is now given in the public schools; These forces will not be satisfied with anything less. They think this is a Protestant country. They do not sympathize with our point of view, and they think they have a right to the public schools. Therefore I say that we should take the positive stand that we are in favor of more religious instruction, the stand of the commission on that subject. It will not satisfy those leaders because they say: That is not enough for us: As one said to me: "We must have it the whole week. We have engaged these people by the year; it is not enough to have just one hour." To my mind the only practical solution is the resolution adopted by the Commission on Education last year.

Rabbi Marcuson: When the Commission on Religious Education drew up this resolution, excellent as it is, they forgot one thing, and that is that in many cities the schools close at 2 o'clock in the afternoon, and therefore they put a dangerous clause in the hands of these people when they said: "We recommend that for such purposes the public schools reduce their time schedule," and did not add "when necessary." When the fight came in Georgia, and I took the stand that the schools of Georgia close at 2 o'clock, and they had time enough, they pointed to this resolution of the Central Conference of American Rabbis and said: "Your own Commission on Religious Education said we had a right to close the schools." I think that before we adopt this resolution we should put in the words, "when necessary," They admitted that they were not satisfied

with mere time for religious education; they want the backing of the public schools for religious education. In many of the states where the fight is being carried on, where the schools do close at 2 o'clock, there is no excuse in the world except that they actually want to put religious education into the schools, and I believe it would make our stand much stronger if we forced this admission to be made.

Rabbi Jacobson: I want to say something in regard to the pamphlet the Conference has issued on Bible Reading in the Public Schools. That pamphlet contains many quotations. I believe Rabbi Frisch made the remark that there are no references given. I do not know whether he referred to the same pamphlet I am referring to. The page and the publication are not given, and it is absolutely useless in its present form. I have had Christians come to me and ask me, "Where are your authorities? Here are your quotations, but give me page and line" and that pamphlet ought to be compiled correctly in that way.

The next thing that I want to state is that I believe that every one of you is laboring under a misapprehension as regards this matter. You think that we are today having a reaction in this matter of having Bible and religion in the public school. I do not know whether any of you are acquainted with the article in the American Mercury of last month, by Adam Steeger. You will find that this matter of Church and State has been agitated all along. It was agitated at the acceptance of our constitution, and it was at that time distinctly stated that Congress can pass no laws associating Church and State. It is not a new agitation, and it is no more bitter or acute than it has been at any other time. It is not a losing fight. It has not been a winning fight. It is a fight that has been in the balance from the time that this government has been in existence.

Now the next thing that I want to say is this: I heartily agree with Rabbi Foster's and with Rabbi Philipson's statements that we ought not under any circumstances compromise with this matter.

Dr. Morgenstern has mentioned that we ought to go to the proper authorities or to the proper bodies and present our position in the matter. We ought to state that we agree with them in the matter of moral education and that we ought to agree with them that moral education ought to be religious and come to an understanding. I say if we do take that position we are absolutely un-American because if we ask any religious recognition whatsoever we are taking an un-American standpoint, we are taking a sectarian standpoint. We might agree with all the denomintions in Protestantism, or in Catholicism, and yet we are sectarian over against men who like Clarence Darrow are absolutely agnostic, absolutely atheistic. They are privileged to be Americans as much as we are, and if we take any religious position at all in any religious compromise, we are absolutely un-American.

I maintain that we actually ought to go to the proper association that will help us in this matter, and we ought to go proudly and we ought to go bravely to that association, and to that organization that is fighting this absolutely and solely along American lines, and that association is the only association that I know that is doing it, and that is the same association that stopped by injunction one of these recommendations referred to by this Committee on Church and State, namely in Mt. Vernon, N. Y., namely, the Free Thinking Society of New York City, or of the country at large.

They are simply a handful, they are despised, they are an infinite minority, much more so than we are, but we ought to stand by the minority that has our principles, and we ought not to be afraid of standing by that minority. We ought to be absolutely against any compromise, any recognition whatsoever in any way by the public schools or by any other department of our civic organizations in this matter of religious preference.

Rabbi Samuel Sale: If I had known what Dr. Morgenstern was going to say, I would not have had my name put down, as desiring to speak on this subject, inasmuch as I agree with him entirely, as to the course to be pursued. I think that he has hit the nail squarely on the head. We may try to make

ourselves believe that we have gained in this fight to prevent the introduction of sectarian or dogmatic religious instruction into the public schools, but we have not. This question comes up much more frequently now, and in a larger number of States, than it did when I was a boy attending school. There is no doubt in my mind that we ought to act upon the suggestion made, as it appears to me to be the best solution of this very vexing problem. We should come to understand that there is something behind this agitation for religion or the Bible in the public schools, other than the mere teaching of catechism or sectarian dogmas. Behind this demand for religion in our public schools, lies the recognition of the fact that we have been stressing the material and intellectual values at the cost of the culture of the heart, or in other words that we are suffering from an underdevelopment of our religious or moral nature. I am decidedly of the opinion that we need a more thorough education of the mind and heart together, that the moral and emotional nature of our children must be unfolded at the same time that their mental faculties are being stimulated. Under our present system, we assign the one function to the school and leave the other to the Church and the home, instead of correlating and articulating or interweaving the two at the time when the unfolding mind of the child is most pliable and impressionable. This may help us to understand why we so often find a glaring inconsistency between the avowed professions and practices of men. As Jews we believe that the supreme purpose of life is to realize the divine image within us, and hence our whole system of education from its lowest to its highest stages should be made to bear directly on this object. There must be a moral aim and an ethical strain running through our whole plan of instruction. A religion which does not become embodied in the whole life of a man is a sham, a make-belief, and as the descendants of the prophets, who gave to the world the conception that in the worship of God, religion and life must be inseparable and coextensive, we cannot allow ourselves to be put in the light of opposing a movement, which, if rightly directed, may bring us nearer to a fuller realization of the ideal of our prophets. There is no doubt that we

stand sorely in need of more intense moral culture. In order to undertake this tremendous task, it needs the leaders of education, the best men and biggest minds in our country to come together. Let us act upon the advice of Dr. Morgenstern and invite them to a conference.

Rabbi Schulman: This is a very large question, and to elucidate all its aspects would require more time than can be granted to anyone, and it will not help us very much to lose ourselves in general discussion.

We have a concrete situation before us, the report of the Committee on Church and State, which, to one who knows the history of this Conference, is the culmination of twenty years' work.

It has been said on this floor by Rabbi Frisch that in the past there have been comprehensive papers presented. As a matter of fact this has been discussed and very seriously in papers which have been circulated over this country and have attracted the attention of Christian people and educators. The separation of Church and State is a good principle. But let us not be pedantic about it. The American people is a religious people, and the American people does not assume the attitude of a European continental fight against clericalism; it does not approach the subject of religion at all in that way. The principle of separation of Church and State in this country means a safeguarding of the rights of the individual, but on the other hand, the State in every direction shows a courtesy to religion in this country that I would like to make clear to you as a general principle. In other words, the attitude of the American people, allowing for the exception of a very small number, is an attitude of sympathy to religion. We are an integral element of the American people. I glory in my American consciousness, and will permit no one to read me out of the American nation. If I am an integral part of the American people, I must feel the burdens of the American people; I must envisage their problems, not in a spirit of captious criticism, but in a spirit of profound sympathy; that is the way to approach this question.

There is a dissatisfied feeling in this country with respect

to the conditions of education, and justly so, because strictly speaking, education for no human soul is complete unless religion is a part of it. That, of course, was in the mind of Rabbi Sale. But do you not see that we cannot do what he says? We cannot, if we are going to safeguard the principle of the separation of Church and State with the view of protecting the rights of minorities, unite religion and education in our schools. Therefore the problem for the American people is: how to find a way by which it will satisfy its craving for a complete and proper education, of which religion is an indispensable part, and at the same time safeguard the principle of the separation of Church and State. That is the problem.

Now with that problem we have attempted to wrestle. It was my privilege some years ago, you will remember, in the Wildwood convention, to take this Conference a step in the direction of progress. I said then that the negative attitude must cease. To simply say we do not want the Bible read in the schools and we will not have it under any consideration, because its reading violates the principle of the separation of Church and State, is not enough. Such an attitude will eventually make us a byword in the life of this nation—that we, a religious group—are constantly talking against using our Bible. I said then, that we should find ways of meeting the other elements in American national life. We attempted it in those days; we did give positive constructive programs. We committed ourselves in favor of the Gary plan; that is, we could teach the Bible purely as literature out of school, and have credit given for it. We committed ourselves at that time to the possibility of the use of the Gary plan—all this is in my paper on the Relation of Religious Education read at that time. My friend, Rabbi Schanfarber was Chairman of the Committee then; and when Rabbi Wolsey was Chairman we were doing constructive work all the time. Some of us saw that the moral and religious forces of this nation will not rest because of our resolutions, and I do not speak with any bitterness; I do not examine the motives of anybody.

My natural impulse is to try to understand a religious man or woman who says he or she wants to do something for

the religious life of the nation, and I do not suspect and am not influenced by any suspicion at all, but if I see that such action on their part will lead to a violation of a principle which I need for the protection of my own rights, I will seek to protect myself. Now what is the meaning of the report of the Committee on Church and State? The report embodied the resolution which the Educational Commission, after a thorough discussion and deliberation, adopted unanimously. That is the concrete thing before us. If you adopt it, and I hope you will adopt it, then you will be doing a constructive piece of work, because you will be saying to the American nation: we do not treat lightly your agitation for the reading of the Bible in the public schools. And many a Christian consciousness is wounded, perhaps, by our attitude, although it does us injustice, in the way it expresses itself. We are protecting our rights as a minority, and protecting the high American standards, but with such a resolution we will tell the nation that we feel the great difficulties: we feel the problem that is confronting us—we tell them how we can help solve it on the basis of Americanism; we will help solve it. The mere fact that we ask for the reduction of the hours of time so as to make it possible for churches effectively to bring religious influence to bear, shows that we agree with them that education is not complete without religion. Now we find that this reduction of hours is the only concrete practical way for this purpose in which we can help them and in which we can cooperate. It is not the law of the Medes that you must teach twenty-five hours a week in the public schools. We know there are many things taught which the child could be well educated without learning; on the other hand, if we can use two hours a week more for the child to be taught the principles of morals and religion, it will be good for the education of that child. We are very careful. We say we will not classify the children in the schools. Under no circumstances will we permit connection between the public schools and religious schools. Instead of twenty-five hours a week use twenty-three or twenty-four. I would not add "when necessary." If you had "when necessary" the next fight will turn about when we think it is necessary.

We cannot legislate so as to meet the need of every locality, and after all what would it have hurt in the community if they had reduced the twenty-five hours to twenty-four, or the twenty-four to twenty-three? You do not have to fight simply for fighting. Let me say to you it is not a good thing for us to put ourselves always in the places of the fighters against the religious forces of the nation who do not happen to be Jews. Our business is to throw our influence on behalf of religion. I will not go to the Free Thinkers' Association. When I fought for certain principles in New York in this controversy, of course I pleased them, but there is a point beyond which I cannot go with them. My attitude to the Bible, my attitude to Israel's heritage, to religion, is an entirely different one from that of the free thinker; and since when has Americanism come to be defined in negative terms? I deny the proposition of Rabbi Jacobson that Americanism must be defined in negative terms, keep your hands off everything: Americanism does not stand for this, that or the other thing; it simply stands for negative freedom. Let me tell you, the majority of the American people will never accept such an attitude; it is sterile, unproductive and absolutely destructive of the moral and spiritual forces in civilization. I will refuse, of course, to lend a hand to do anything which will rob a free thinker of the rights of his conscience, and when we argued before the Board of Education three years ago, I said: 'We are not compelling anyone to come to the synagog; we are not compelling anyone to come to the churches; all we say is that at present the education of our children is incomplete. What shall we do? We cannot complete it in school. There I differ with Rabbi Sale and Dr. Morgenstern. I agree with Dr. Morgenstern in so far as he has lifted the discussion to a very high plane, but let me tell you, captivating as is this suggestion that we might create a body of morality upon which we will all agree, it is absolutely a will-o'-the-wisp. You will never get anywhere with this process, and I will tell you why: because we are committed to the proposition that morality and religion are indissoluably bound together. According to the Jewish religion nine tenths of the content of religion as such is what we call morality and moral-

ity without religion is impossible. But if you consent to put morality into the public school system without religion I will tell you what you will make the religion of this country—we will agree upon the principles of morality—that is what the ethical culturists have been telling us all the time—we can create a generation of fine men and women who will have nothing to do with your religious questions; we will teach them morality, and for us morality is religion—when we are ready to subscribe to that we can wind up the Central Conference of American Rabbis. So it is not so simple. It may seem simple when you are discussing it, but when men and women have to deal with these things, do you mean to tell me you are going to limit them to theism? You cannot even teach the Golden Rule in the public school without bringing in religion. If some bright child shall ask: "Who taught the Golden Rule?" you will have to answer him: "Jesus." And if someone asks: "Who is Jesus?", rest assured you will get a theological answer. Although the wording may be the result of the co-operation of the sages of our church and the other churches, you will get all the sectarianism coming in through the window after you thought you had thrown it out of the door. The thing is impossible.

If that is impossible you must clearly envisage the problem that confronts you. I do not consider it practical or wise or statesmanlike for our body or any Jewish body in this country to get into the mental attitude of identifying itself more with one wing of the Christian Church than with another, and when we address our Christian brethren, we address with reverence and sympathy all wings of Christianity. Now we say to the Protestant and Catholic elements of the American people, "We too are dissatisfied with the present conditions of the education of our children, but if we are to safeguard the fundamental principle of religious liberty, of the rights of conscience in this country, we cannot yield on certain things; but on the other hand, we can help you, and we want to help you and we want you to help us to create better conditions for moral and religious education, and it seems to us that if these better conditions can be created in this way, we shall give time from the schools for religious education. I speak from New York ex-

perience; I cannot get my children to come to the confirmation classes as they used to, because of congestion in the public schools, and I have to ask for special permission—we do need that hour as a matter of fact, and it will not hurt the public schools to reduce the twenty-five hour schedule to twenty-three or twenty-four. Of course as to how much or when, that depends upon local conditions, but we do need more time.

Now—what will happen?

If the American people should see its way in the different educational systems of the different states to adopt this point of view, then it will be a challange to the churches: You say you need religious education, why do you not show efficiency and energy? We have given you time; you can teach the children religion.

Let me let you into a secret: I always approach questions from a Jewish point of view. When I finally consented to commit myself to the doctrine of reduction of hours, I had in mind that the great influence of the public school system will be thrown in behalf of stressing the need and importance of religion, so that the imagination of certain Jewish circles with which I have to deal will be impressed.

If I come to a man or woman in Beth El and say: I want an hour or two more to teach their children, they will say it is impossible. But if that member of mine will hear that the Board of Education of the City of New York committed itself to the proposition and it can commit itself without violating any principle, I appeal to this Conference to tell me whether education is complete without religion—the educators themselves know that it is not complete. Now when the educational system throws its moral influence on behalf of that thing, I can say to my people, "The best authorities on education tell you that it is not enough to have one hour a week in Sunday schools." And that is what we are aiming at. We have laid out an ambitious program.

Therefore I ask you not to nullify the action of the Educational Commission, so that we go down hill again. Please do not vote against the recommendation of the Educational Commission made up of your representative men who, after a

thorough discussion, think that that is the best way to meet the situation at present.

I am very happy and congratulate the Chairman of the Committee on Church and State on his excellent review of what has been done during the year. He committed himself to the adoption and to the presentation to this Conference for final adoption of that which after mature thought was adopted by the whole Educational Commission. I hope you will vote for the report of the Committee on Church and State.

Rabbi Jacobson: May I ask Rabbi Schulman one question? The Resolution recommends a reduction of the hours of the public school in order to allow religious education by the different denominations.

Rabbi Schulman: No, it does not say that—we recommend that the schools close their doors and the children can do as they like with their time.

Rabbi Jacobson: If they take this work, is credit to be given in the public schools?

Rabbi Schulman: No. Our resolution says distinctly that in no way shall any public school give credit for religion. It simply says, "close the doors and give the churches the opportunity to use that time."

Rabbi James G. Heller: It has been my privilege in the City of Cincinnati, to be associated with the movement for week-day religious instruction in the public schools practically from its inception. My information is not second-hand; it is first hand.

There was, three years ago, a meeting in the city of clergymen and laymen representative at that time of the Protestant, the Catholic and the Jewish denominations. It was called at the instance of Mr. Gamble, of the Proctor and Gamble Company to inaugurate a movement to introduce the Bible into the public schools. When, however, the matter was presented to them in its proper light the action of the Committee, which con-

sisted of Bishop Vincent of the Episcopal Church, Father Hickey, of the Catholic, and myself, was to recommend to that joint meeting a system of week-day religious instruction such as is recommended by the Committee on Church and State.

The actual condition of affairs in Cincinnati is this: The public schools of the city have for years permitted parents to request the schools to excuse their children for one hour a week for instruction in music or dancing. And it was under that rule that some clergymen at first, in that suburb known as Clifton, asked that their children—only of one denomination at the outset, the Episcopalian Church—be excused. It was done with the consent of the principal of the school, and I might say from personal information, also with the consent of the superintendent of the schools of the city. It has never been passed upon officially by the School Board, the reason being that the School Board felt that since it had been asked merely under the rule permitting children to be excused for music and dancing it did not require a declaration of principles, and there would probably have been no necessity for such a declaration had the matter not been printed by the assistant superintendent of schools, in the absence of Dr. Condon, on the programs of their convention, which gave it a semi-official character.

A meeting of the School Board of the city was held at which I was invited to be present. Representatives of the Sunday School Union of the City were in attendance, who gave figures as to the attendance of children in Cincinnati at Sunday schools, which at that time amounted to about three thousand out of forty thousand children in the schools. The matter was debated at length. The school board was divided, three and three, and a public meeting was to be held.

I have spoken to a large number of Protestant clergymen in the city, and I am personally convinced that there is an absolute desire upon their part to teach their children for a greater time during the week. Their problem is infinitely keener and greater than is ours. They say so very frankly. Only fifty percent of those children in Cincinnati, whose parents are affiliated with Protestant churches, attend Protestant religious schools at all, and they are therefore eager that religious in-

struction shall be broadened. They are not particularly solicitous as to the influence of the Bible in the public schools. There is a historic tradition in our city as you know, inaugurated in the days of Wise and Lilienthal, in which a test case was made regarding the connection of Church and State, and that stands firm in Cincinnati today. Let us view this more closely: All that the Protestant denominations ask in Cincinnati is that the children whose parents request it, be excused from public schools for one hour a week. That is all. Those children whose parents do not request it will not be excused. There is no compulsion; no solicitation is permitted in the public school. The parent must send a signed request to the principal of the school. In addition to that, the instruction is not compulsory upon any child who does not wish to go, there is no invasion of the public school, no classes are held in the public schools, and yet there has been considerable opposition to this practice upon the part of some of the Jewish laymen of the city.

The Chairman of the School Board is a Jew, and is devoutly opposed to the practice, believing with great sincerity that it constitutes a violation of principles.

Now it strikes me that we are here at the crux of the question that has perplexed the Conference for so many years. We ourselves need, I believe, to look within a little. We have gotten into the attitude, and it is represented by the action of the Conference over a certain number of years, of being a little too much afraid of our Protestant brethren. It is true that there are increasing and numerous attempts by some of the Protestant clergymen of the country, through state legislation to sectarianize the public schools. It is equally true that our position has become weak because we are afraid of taking a single step. And that is what we are faced with in Cincinnati.

The actions of the Conference over a period of years which I reviewed very carefully before appearing before the School Board of Cincinnati, show a quite remarkable variety of viewpoint. Some years ago a symposium was conducted at the Conference, of which I think Rabbi Wolsey was the Chairman, on the subject of week-day religious instruction in the

public schools. The discussion, which consisted for the most part of a presentation of the various systems that obtained in Gary, in Colorado, and so on, resulted in a declaration of principle on the part of the Conference in which it came out flat-footedly in favor of week-day religious instruction. We have been debating it ever since, and the resolution of the Commission on Jewish Education and of the Committee on Church and State strikes me as being a partial retreat from that position. I should like to explain why. It is because the Gary system and the system which it is proposed to continue with the official sanction of the public school authorities of Cincinnati, proposes not closing the schools and shortening the curriculum, the schedule of hours of the schools, but excusing only those children during school hours who may wish to attend a religious school. Now there is a fundamental difference between those two propositions, and that is this: (and it was for this that I really arose to speak because I believe it is a point of considerable practical importance) If the schools are closed it will be altogether likely that the religious instruction will come after the close of school and it will mean therefore, the lessening of the schedule of the school—the very point which Dr. Schulman has, with a great deal of open-mindedness, proclaimed. It strikes me to be the kernel of the situation—we do want the public schools to say to those parents who wish it: it is necessary, it is desirable, that the children should have religious instructions as their own denominations can give it to them, and that purpose will be defeated if the proposition of closing the public schools and having the children go to religious school after the public school is our suggestion to the public authorities. The reason is this: the attitude of our parents frankly today is that they do not wish to burden their children any further. But when the public school, as has happened with the three thousand children in Cincinnati, as is happening in Dayton today (I had hoped that Dr. Mayerberg would tell the conditions in Dayton) and as in Gary, Indiana, shows, to this extent, that it is permissive during the school hours the added weight, the inducement to the parents, the influence upon the child in his relation to the religious school, is infinitely greater than when you merely

close the school one hour earlier and say to the child, "You may go to the religious school if you want to, but you can go home if you want to."

I recall that at the last convention it was this point that was the subject of discussion, and it is my personal conviction on the basis of the experience we have had here, that we can find this to be the solution of the entire problem. I think all of you will agree that this is perhaps the most important problem before us in the realm of Jewish education, and I should like to see this practical aspect of the problem investigated in a more decisive manner.

Rabbi Maurice H. Harris: I arise simply to ask this question: Is it not true that the orthodox Jews of America, who are the overwhelming majority, without being granted this additional hour, are giving their children a thorough and technical religious education? Do we expect a complete change of status through simply the granting of that hour?

Rabbi Samuel Spier Mayerberg: This subject seems to me to be one of the most important that has come before this convention. I have felt for a number of years just what Dr. Morgenstern expressed in his talk this afternoon. I hold the opinion that while we are opposing this movement, we are marking time and I believe that we are putting ourselves in the position of becoming a tyrannous minority. I am opposed to this just as I am opposed to a tyrannous majority. Both of them are abhorrent to me. It is time for the Jewish leaders in America to take positive steps for week-day religious education.

When the Commission mentions letting schools out a bit earlier they are thinking about conditions in the ranks of Reform Judaism. It is a matter of convenience. If our Reform homes wanted to teach the children about their Jewish life, they would find time and the occasion to do it. It is neither necessary nor proper that we go first to the Protestant clergy of America with a plea on our lips that they give us the privilege of training our children. The first thing to do is to go to the Jewish homes and ask them for the right to have their children more than

hour on Sunday morning. Feeling that way I have dared to cooperate with the Protestant and Catholic groups in the city of Dayton.

I agree with you that there should be an absolute separation of Church and State, but I reserve the right to interpret for myself those elements that will unite Church and State. I believe that "Church" is meant to convey the idea of the State's recognition of one Church as opposed to the other. You talk about complete separation of Church and State and I call your attention to the fact that every State in the Union exempts from taxation every Church organization in our country. Is not that a recognition of the value of religion?

If the States remitted the taxes of one church—remitted the taxes of the Protestant church and remitted the taxes of the Catholic church and excluded us, then we would arise in our sovereign right as Americans and protest, yea, with our blood would we protest. But when the State recognizes not one Church, but the efficacy and the value of all religion, then I say that instead of fighting we should acclaim the spirit behind the movement, and it is in that thought that we have worked out a system in the City of Dayton. You may not agree with me. That matters not a moment to me, for while you are contending, I am teaching forty-five high school boys and girls three times a week, and I am preparing them, when they go to college, to take up their religious work there and come back to us strengthened in spirit.

I will tell you the entire system. First of all I have a class at Temple after school hours from two to three o'clock. We started this two years ago. Two high schools in Dayton are within two blocks of my Temple. They close their sessions at 2:10, at 2:20 I have a large class of juniors and seniors there and they work there until 3 o'clock. At Stivers High School on the east side of Dayton, three miles from my Temple and several miles from any Jewish religious organization with a very large Jewish population in that end of town, I have a class of Jewish and non-Jewish pupils who are studying Old Testament Literature.

Representatives of the other Church organizations and I

went to the Superintendent of Schools and asked him not to rearrange the courses, not to infringe upon the right of the School Board, not to place an additional burden upon the pupils, but we asked if we might use a lunch hour that the children would have spent going around their lunch rooms or out on the street, and we asked, not for a special room that would need heating, not for a special instructor that would be paid by the School Board, but we asked to have accredited representatives given the right to use a vacant school room during hours in which pupils were free to which pupils who wanted to, with their parents' consent, could come for religious education. And the superintendent of Schools said, "Yes, if all of you want it, and if your classes are open to everybody, and there be no compulsion, then I will grant you the right, and, furthermore, as the State recognizes the value of religion to society by remitting its taxes, we will recognize the value of religious instruction by giving your children a half credit toward their graduation."

They are going to meet that system when they go to State universities; to universities that are supported by the taxpayers' money, even as our public schools are, and they are going to take courses in comparative religion, Old Testament and New Testament Literature, and they are going to receive credits toward graduation, and I think that now is the opportunity, at least I have found it so in Dayton, to reach children of their own free will and accord, without coercion, without discrimination, without segregation. It is a significant fact that I have six Protestants and one Catholic boy in my classes, who came to me with the written consent of their mothers to take those courses.

I maintain, that our system is workable and that it is not an infringement upon the rights of the Church or an infringement upon the rights of the State.

Rabbi Abba Hillel Silver: I should like to speak of this resolution from a specifically practical angle.

In the first place I want to call your attention to a phrase in this resolution referring to the use of public buildings for

religious instruction, or religious meetings. You request that this be not granted.

In my community, for example, five branches of the Talmud Torah meet on week-day afternoons in five of the public schools of Cleveland. Again, some church which is now building a new edifice in one section of our city has been using a school building for services Sunday mornings. I understand that next Friday evening one of our congregations, now building a temple, will use a high school auditorium for its religious services.

I would request, first of all, that the above mentioned phrase be struck out.

Now about this resolution itself: I think it is of little importance as far as solving the big problem involved. It is of great importance as far as putting ourselves on record. Now let us keep that in mind. What the Protestant churches of the United States really want is not the shortening of the school day to give them additional time. Let us be frank with ourselves on that score.

In the City of Cleveland the director of religious education of the Federated Churches came to me with a drafted resolution to be submitted to the Board of Education of Cleveland, asking that an hour *during* the school day be set aside for religious education. I told him that I could not sign it, but I would be very happy to sign a resolution which would shorten one school day a week and give the churches the additional time at the *end* of the day. This proved unacceptable. The matter was completely dropped and never again mentioned.

I am in favor of passing this resolution. But, please remember that next year, or the year after, Rabbi Heller's matter is bound to come up again before this Conference; because the crux of the problem is this: Are we willing to permit an hour *during* the school day to be set aside for religious instruction? We must some day take a stand on this point.

Rabbi Schulman: We did when we committed ourselves to the Gary Plan.

Rabbi Silver: I think if this question were to be reopened, today, that you would find quite a decided difference of opinion on that subject in this Conference. I have seen this thing in operation in the suburbs of Cleveland. It means much more than setting aside an hour of the school day; it means having the teacher dismiss the child to a church; it means having the teacher ask the child on the day following: "Did you attend church?" It means keeping records of attendance. Already in forty per cent of the cities where this system has been introduced, credit is being given in the public schools for religious instruction. That is what the churches want. In one of the suburbs of Cleveland circulars were placed in the hands of every child, Jew and non-Jew, attending public school, with a beautiful New Testament picture upon it, urging the child to attend a Protestant Church.

I do not know that we are ready now to take action on the proposition of Rabbi Heller. We will have to sooner or later; but for the time being I think we can, with a clear conscience and as a defensive measure, adopt this resolution.

Rabbi George Benedict: I have been invited to assist in having the Bible read in the public schools of Roanoke by a group of patriotic organizations of my city who act under, what they call, "100 per cent Americanism." At the same time one Rev. R. S. Owens, pastor of the Calvary Baptist Church of Roanoke, is leading all the Baptist denominations of my city *against* that proposition. It is a tremendously complicated question all over the country, involving much more than we can bring out to-day, or perhaps ever. It seems to me that it requires a great deal of caution on our part for us to know where to form our alliances, and where not. Before going further I think we ought to have the benefit of the exceptional experience on public school questions which Dr. Abram Simon has had as Chairman of the Board of Education of Washington, D. C.

Rabbi Simon: I have nothing to add. As a member of the Commission on Religious Education my vote and my word is behind that document.

The report of the Committee on Co-operation with National Organizations was read by Rabbi Simon.

REPORT OF THE COMMITTEE ON COOPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: 1. The Executive Board of the Conference asked for a vote of this Committee as to the wisdom of supporting the National Council for the Prevention of War and the Sabbath Alliance Organization. The Committee voted favorably on both questions.

2. Your Committee was asked to consider the advisability of the Central Conference of American Rabbis joining as a participant member in the American Jewish Committee. The vote resulted as follows: Five in the affirmative, two in the negative; one believed that the matter should be discussed on the floor of the Conference, and one withheld his vote for further information.

3. Your Committee voted unanimously to accept the invitation of the Commission on Jewish Education for a Conference on Jewish Student Welfare Work, to be held at Harvard University on April 21st.

4 Your Committee gave a favorable vote on the request of the National Conference of Jewish Social Welfare to unite with it to establish a Training School for Jewish Social Workers, with the further understanding that the President of the Central Conference of American Rabbis be automatically a member of the Training School Board. The Committee wishes to inform you that it received later on a communication from Rabbi Solomon Lowenstein on March 5th, which reads:

> "Because of the law granting charters by the New York Board of Regents the number of members of Boards of Trustees of any educational body so chartered was limited to twenty-five. Hence previously chosen representatives of national organizations must be omitted."

This means that the Central Conference will not be officially represented on the Board of the Training School for Jewish Social Workers.

Respectfully submitted,

ABRAM SIMON,
Chairman,
LEO M. FRANKLIN,
WILLIAM ROSENAU,
SAMUEL SCHULMAN,
JOSEPH SILVERMAN,
JOSEPH STOLZ.

The report was received and adopted.

AUDITORS' REPORT

Exhibit "A"

SUMMARY OF ALL RECEIPTS AND DISBURSEMENTS

TREASURER'S ACCOUNT

June 11, 1924 to June 10, 1925

Cash Balance June 11, 1924		
Steiner Bros. Commercial Account	$ 4,154.46	
" " Savings Account	2,649.93	
Cash on Hand for Deposit	.50	$ 6,804.89
RECEIPTS		
Relief Fund—(Schedule 1)	14,042.24	
General Fund—(Schedule 2)	768.42	
Publication Fund—(Schedule 3)	28,504.40	
Total Receipts		43,315.06
Total Receipts and Balance		50,119.95
DISBURSEMENTS		
Relief Fund—(Schedule 1)	4,878.36	
General Fund—(Schedule 2)	27,782.48	
Publication Fund—(Schedule 3)	12,085.71	
Total Disbursements		44,746.55
Cash Balance on Hand		5,373.40
DETAIL OF BALANCE		
Steiner Brothers, Commercial Account	2,490.21	
" " Savings Account	2,883.19	
		$ 5,373.40

Exhibit "A"
Schedule 1

STATEMENT OF RELIEF FUND

June 11, 1924 to June 10, 1925

Balance in Relief Fund June 11, 1924		$38,441.01
RECEIPTS		
Committee on Solicitation of Funds Including Donations	$ 8,700.15	
½ of Dues Collected	752.50	
Interest Received	3,476.59	
European Seminaries	1,113.00	
Total Receipts—(Exhibit "A")		14,042.24
Total Receipts and Fund Balance		52,483.25
DISBURSEMENTS		
Expenses on Solicitation of Funds	366.36	
Pensions	3,285.00	
European Seminaries (Part of 2500.00 Contribution)	1,227.00	
Total Disbursements (Exhibit "A")		4,878.36
Balance in Relief June 10, 1925—(Exhibit "B")		$ 47,604.89

Exhibit "A" STATEMENT OF GENERAL FUND
Schedule 2 June 11, 1924 to June 10, 1925

Balance in General Fund June 11, 1924	$ 28,686.23	
Transferred from Publication Fund	4,677.65	
Total		$ 33,363.88
RECEIPTS		
½ of Dues Collected	752.50	
Refund on Year Book Expense	15.00	
Refund of Expenses from the President's Office	.92	
Total Receipts—(Exhibit "A")		768.42
Total Receipts and Fund Balance		$ 34,132.30
DISBURSEMENTS		
President's Office—Expense		
Stationery, Printing and Postage	$ 17.00	
Stenographer and Office Help	279.50	
Telegrams and Telephone	77.90	
Miscellaneous	15.00	389.40
Treasurer's Office—Expense		
Stationery, Printing and Postage	43.68	
Stenographer and Office Help	47.00	90.68
Recording Secretary—Expense		
Stationery, Printing and Postage	165.51	
Stenographer and Office Help	143.05	
Telegrams and Telephone	10.78	319.34
Corresponding Secretary—Expense		
Stationery, Printing and Postage	78.88	
Stenographer and Office Help	140.00	
Telegrams and Telephone	26.83	245.71
Other Disbursements		
Treasurer's Bond		62.50
Audit of Treasurer's Records		100.00
Safety Deposit Box Rent		5.00
Statistical Report (Contemporaneous History)		100.00
Year Book		2,263.87
Insurance		2.00
Association Dues to National Association of Religious Liberals		100.00
Executive Board and Miscellaneous Committees		1,028.00
Conference and Convention Expense		250.55

Exhibit "A"
Schedule 2

STATEMENT OF GENERAL FUND

June 11, 1924 to June 10, 1935

Brought Forward Receipts			$ 34,132.30
Brought Forward Disburements		$ 4,957.05	
Student's Welfare		202.40	
European Seminaries (Part of $2500.00 Contribution)		1,273.00	
Donations and Subventions		760.00	
Contribution to Good Will Committee of Federal Council of Churches		1,000.00	
Expenses to Good Will Committee Meetings		126.34	
Solicitation of Funds (Paid out of General Fund)		65.33	
Interest and Premiums on Board Purchased		324.36	
General and Miscellaneous Items		74.00	
Total Expense		$ 8,782.48	
Investments (Par Value)			
City of Montgomery Bonds 5%	$ 5,000.00		
City of Birmingham (Eylton School) Bonds 5%	500.00		
City of Birmingham, North Birmingham Water Works Bonds 5%	2,500.00		
City of Fairfield Bonds 5%	10,000.00		
City of Birmingham (Avondale) Bonds 5%	1,000.00		
Total Bonds Purchased		19,000.00	
Total Disbursements			27,782.48
Balance			$6,349.82

Exhibit "A"
Schedule 3

STATEMENT OF PUBLICATION FUND

June 11, 1924 to June 10, 1925

Balance in Fund June 11, 1924	$ 4,677.65
Transferred to General Fund	4,677.65
Receipts	
Total Collections Exhibit "A"	$28,504.40
Disbursements	
Total Disbursements Exhibit "A"	12,085.71
Balance Exhibit "B"	$16,418.69

Exhibit "A" "A"

SUMMARY OF ALL RECEIPTS AND DISBURSEMENTS

TREASURER'S ACCOUNT

June 11, 1925 to October 5, 1925

Cash Balance, June 11, 1925		
Steiner Brothers—Commercial Account	$ 2,490.21	
" " —Savings Account	2,883.19	
		$ 5,373.40
RECEIPTS		
Relief Fund—(Schedule 1)	1,432.27	
General Fund—(Schedule 2)	187.10	
Publication Fund (Schedule 3)	6,650.75	
Total Receipts		8,270.12
Total Receipts and Balance		$ 13,643.52
DISBURSEMENTS		
Relief Fund—(Schedule 1)	791.80	
General Fund—(Schedule 2)	435.47	
Publication Fund—(Schedule 3)	2,542.24	
Total Disbursements		3,769.51
CASH BALANCE ON HAND		$ 9,874.01
DETAIL OF BALANCE		
Steiner Brothers, Commercial Account	6,905.16	
" " Savings Account	2,968.85	9,874.01

RECONCILIATION OF BANK ACCOUNT

Balance as Shown by Pass Book Oct. 5, 1925		$ 7,062.96
Less: Outstanding Checks		
No. 3528	.70	
4018	27.00	
4067	10.10	
4078	50.00	
4079	25.00	
4081	45.00	157.80
Balance as per Cash Book		$ 6,905.16

Exhibit "A" "A"
Schedule 1

STATEMENT OF RELIEF FUND

June 11, 1925 to October 5, 1925

Balance in Relief Fund June 11, 1925		$ 47,604.89
RECEIPTS		
Committee on Solicitation of Funds Including Donations	$ 110.00	
½ of Dues Collected	105.00	
Interest Received	1,192.17	
European Seminaries	25.10	
Total Receipts—(Exhibit "A"—"A")		1,432.27
Total Receipts and Fund Balance		$ 49,037.16
DISBURSEMENTS		
Expense on Solicitation of Funds	86.80	
Pensions	705.00	
Total Disbursements—(Exhibit "A"—"A")		791.80
Balance in Relief Fund October 5, 1925		$ 48,245.36

Exhibit "A" "A"
Schedule 2

STATEMENT OF THE GENERAL FUND

June 11, 1925 to October 5, 1925

Balance in General Fund June 11, 1925			$ 6,349.82
Transferred from Publication Fund			16,418.69
Total			22,768.51
RECEIPTS			
½ of Dues Collected		$ 105.00	
Refund of Expenses Jewish Educational Committee		81.50	
Miscellaneous		.60	
Total Receipts—(Exhibit "A"—"A")			187.10
Total Receipts and Fund Balance			$22,955.61
DISBURSEMENTS			
President's Office—Expense			
Stationery, Printing and Postage	6.25		
Stenographer and Office Help	89,20		
Telegrams and Telephone	29.17	124.62	
Recording Secretary—Expense			
Stationery, Printing and Postage	33.25		
Stenographer and Office Help	125.00	158.25	
Corresponding Secretary—Expense			
Stationery, Printing and Postage	16.15		
Stenographer and Office Help	37.50	53.65	
Other Disbursements			
Insurance		2.21	
Expense to Good Will Committee Meetings		45.50	
Miscellaneous—Traveling (Dr. David Levy)		51.24	
Total Disbursements			435.47
Balance			$ 22,520.14

Exhibit "A" "A"
Schedule 3

STATEMENT OF PUBLICATION FUND

June 11, 1925 to October 5, 1925

Balance in Fund, June 11, 1925	$ 16,418.69
Transferred to General Fund	16,418.69
RECEIPTS	
Total Collections (Exhibit "A"—"A")	$ 6,650.75
DISBURSEMENTS	
Total Disbursements (Exhibit "A"—"A")	$ 2,542.24
Balance (Exhibit "B"—"B")	$ 4,108.51

STATEMENT OF INTEREST AND DUES COLLECTED

INFORMATION

	June 11, 1924 to June 10, 1925	June 11, 1925 to October 5, 1925
City of Birmingham—Bonds	$ 330.00	$ 165.00
Liberty Bonds	1,593.75	42.50
Greenfield Village—Bonds	500.00	250.00
Cleveland Heights	180.00	90.00
Rocky River	55.00	27.50
Jefferson County	100.00	75.00
Port of New Orleans	100.00	
North Birmingham Water Company	25.00	37.50
City of Birmingham (Avondale)	25.00	4.54
City of Birmingham (Eylton)	12.50	
Garfield Heights	180.00	
Fairfield, Alabama		250.00
City of Montgomery		125.00
Total Bond Interest	$ 3,101.25	$ 1,067.04
Savings Account Interest	233.26	85.66
Commercial Account Interest	142.08	26.35
Total Interest	$ 3,476.59	$ 1,179.05
DUES		
Dues June 11, 1924 to June 10, 1925	$ 1,505.00	
Dues June 11, 1925 to October 5, 1925		210.00
Relief Fund—½	752.50	105.00
General Fund	752.50	105.00

Exhibit "B" SUMMARY OF FUNDS, June 11, 1924 to June 10, 1925

	Relief	*General*	*Publication*	*Total*	*Cash*	*Bonds*
Balance in Funds June 11, 1924	$38,441.01	$33,363.88	$ None	$ 71,804.89	$ 6,804.89	$65,000.00
Receipts: June 11, 1924 to June 10 1925 (Exhibit "A" Schedule 1-2-3)	14,042.24	768.42	28,504.40	43,315.06	43,315.06	
Total Balance and Receipts	$52,483.25	$34,132.30	$28,504.00	$115,119.95	$50,119.95	$65,000.00
Disbursements June 11, 1924 to June 10, 1925 (Exhibit "A" Sch. 1-2-3)	4,878.36	27,782.48	12,085.71	44,746.55	44,746.55	
BALANCE—(Schedule 1-2-3)	$47,604.89	$ 6,349.82	$16,418.69	$ 70,373.40	$ 5,373.40	$65,000.00
ADD: Bonds Purchased		19,000.00	....	19,000.00		19,000.00
Transfer of Funds		16,418.69	16,418.69			
Balance in Funds, June 11, 1925	$47,604.89	$41,768.51	$ None	$ 89,373.40	$ 5,373.40	$84.000.00

Summary of Balances

Relief Fund	$47,604.89	
General Fund	41,768.51	89,373.40

Detail of Balances—Bonds

Liberty Bonds		38,000.00	
State of Louisiana—Port of New Orleans	5%	2,000.00	
Garfield Heights—Ohio	6%	3,000.00	
Cleveland Heights—Ohio	6%	3,000.00	
Rocky River—Ohio	5½%	1,000.00	
Greenfield Village—Ohio	5%	10,000.00	
Jefferson County Alabama	5%	2,000.00	
Birmingham Alabama	5½%	6,000.00	
Montgomery, Alabama	5%	5,000.00	
North Birmingham, Alabama	5%	1,500.00	
North Birmingham, Alabama	5%	1,000.00	
Birmingham—(Eylton) Alabama	5%	500.00	
Fairfield, Alabama	5%	10,000.00	
Birmingham (Avondale) Alabama	5%	1,000.00	84,000.00
Steiner Brothers, Commercial Account		2,490.21	
Steiner Brothers, Savings Account		2,883.19	5,373.40
			$ 89,373.40

Exhibit "B"—"B" SUMMARY OF FUNDS, June 11, 1925 to October 5, 1925

	Relief	*General*	*Publication*	*Total*	*Cash*	*Bonds*
Balance in Funds June 11, 1925.....	$47,604.89	$41,768.51	$ None	$ 89,373.40	$ 5,373.40	$84,000.00
Receipts: June 1, 1925 to Oct. 5, 1925 Exhibit "A"—"A" Schedule 1-2-3	1,432.27	187.10	6,650.75	8,270.12	8,270.12	
Total Balance and Receipts	$49,037.16	$41,955.61	$ 6,650.75	$ 97,643.52	$13,643.52	$84,000.00
Disbursements: June 11, 1925 to Oct. 5, 1925 (Exhibit "A"—"A" Sch. 1-2-3)	791.80	435.47	2,542.24	3,769.51	3,769.51	
Balance (Schedule 1-2-3)	$48,245.36	$41,520.14	$ 4,108.51	$ 93,874.01	$ 9,874.01	$84,000.00
Transfer of Funds		4,108.51	4,108.51			
Balance in Funds October 5, 1925....	$48,245.36	$45,628.65	$ None	$ 93,874.01	$ 9,874.01	$84,000.00

Summary of Balances

Relief Fund	$48,245.36	
General Fund	45,628.65	$93,874.01

Detail of Balances—Bonds

Liberty Bonds	35,000.00	
State of Louisiana—		
Port of New Orleans 5%	2,000.00	
Garfield Heights, Ohio.....6%	3,000.00	
Cleveland Heights, Ohio 6%	3,000.00	
Rocky River, Ohio 5½%	1,000.00	
Greenfield Village, Ohio 5%	10,000.00	
Jefferson County, Alabama 5%	2,000.00	
Birmingham, Alabama 5½%	6,000.00	
Montgomery, Alabama 5%	5,000.00	
North Birmingham, Alabama 5%	1,500.00	
North Birmingham, Alabama 5%	1,000.00	
Birmingham (Eylton) Alabama.....5%	500.00	
Fairfield, Alabama 5%	10,000.00	
Birmingham (Avondale) Alabama 5%	1,000.00	
Jefferson County, Alabama 5%	1,000.00	
Mobile County, Alabama 5%	1,000.00	
City of Mobile, Alabama 5%	1,000.00	
		84,000.00
Steiner Brothers, Commercial Account.....	6,905.16	
" " Savings Account.....	2,968.85	9,874.01
		$93,874.01

The report of the Committee on Motion Pictures was read by Rabbi Calisch.

REPORT OF THE COMMITTEE ON MOTION PICTURES

To the Central Conference of American Rabbis,

GENTLEMEN: As the representative of the Central Conference of American Rabbis on the Committee on Public Relations, which is an advisory committee of the organization known as the Association of Motion Picture Producers and Distributors of America, of which Mr. Will H. Hays is president, I beg leave to report:

The constant effort of this association is to raise the standard of motion pictures produced in this country, particularly from the civic and moral points of view. It is using its influence against indecent, salacious and immoral pictures, and is meeting with a good measure of success in this direction. Producers of reprehensible pictures make the excuse that they give the public what it wants, that it is their business to produce wares desired. But they are being made to understand that it is better business to be decent than indecent. It is not a speedy movement, but the producers are beginning to respond.

The Committee on Public Relations is using its influence against the making of pictures that tend to bring ridicule upon, or offense to any one group of people; or that tend to make sport of racial or religious or vocational characteristics or activities; or that in any wise arouse class or racial or religious prejudice. The practice of picturing certain classes as almost invariably villains, or placing ministers, policemen, or other persons in authority, in ridiculous and undignified positions, while not altogether eradicated, is being corrected under the influence of this committee.

It affords me great pleasure to add a word about the fine sense of honor and justice, and the general human sympathy which characterizes Mr. Hays. It can be briefly said that if Mr. Hays can bring about the conditions he desires, the motion picture industry will be placed upon a standard that will put it beyond the weaknesses of which it is now guilty.

The Committee on Public Arrangements has arranged for a series of Educational pictures of special interest to children to be given on Saturday mornings at eleven o'clock, which is being done in quite a number of cities. This arrangement is naturally disadvantageous to Jewish children as the hour coincides with our Sabbath service and tends to take away from the Sabbath service some who might attend. I feel, however, that for a number of reasons it is neither wise nor feasible to enter protest against this arrangement.

Respectfully submitted,

EDWARD N. CALISCH.

The report was received and adopted as amended.

The report of the Committee on Goodwill was read by Rabbi Simon.

REPORT OF THE COMMITTEE ON GOODWILL

To the Central Conference of American Rabbis,

GENTLEMEN: Pursuant to the Report of the Committee on President's Message of 1924 the Committee on Goodwill of the Conference was organized on October 31st, 1924. This committee held its first meeting in New York City December 30th, 1924.

The Conference Committee consists of Rabbis David Philipson, H. G. Enelow, Abba Hillel Silver, Louis Wolsey and Abram Simon. The following, representing the Federal Council of the Churches of Christ, were present: Dr. Alfred Wm. Anthony, Chairman, Dr. Sidney L. Gulick, Dr. Henry A. Atkinson, Rt. Rev. Arthur S. Lloyd, Dr. Frank Mason North, Dr. Ozora S. Davis, Rev. Samuel McCrea Cavert and Rev. John W. Herring.

After very friendly discussions on the part of the Commission, a ringing Declaration of Principles was unanimously adopted. A copy of the same is herewith appended.

Declaration of Principles by Committees on Good-Will Representing Central Conference of American Rabbis and Federal Council of the Churches of Christ in America, Adopted December 30, 1924.

"We of the Federal Council of the Churches of Christ in America, and the Central Conference of American Rabbis, as represented in a joint session of their respective Committees on Goodwill between Jews and Christians, realizing the necessity for a truer interpretation of Americanism and religion, and in order to advance both on the highest plane of goodwill and fellowship, herewith declare:

"1. The purpose of our committees is to promote mutual understanding and goodwill in the place of suspicion and illwill in the entire range of our inter-religious and social relationships.

"2. Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

"3. We endorse the statement of the Federal Council of the Churches of Christ in America, made by its Administrative Committee in its resolution of September 22, 1922, declaring that the 'rise of organizations whose members are masked, oath-bound and unknown and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the Church and to society at large.'

To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and of religion, and merit our condemnation.

"4. We realize further that we best reveal our fellowship by practical co-operation in common tasks, and it is our endeavor to formulate a program by which to realize the high purposes and noble endeavors of mutual goodwill and helpfulness."

The second meeting of our Commission was held in New York City in May, 1925. At this session we considered various types of social co-operation and community councils. It was believed that the best way to develop goodwill was to institute opportunities for community action, such as community forums and councils, to be organized in Cleveland, Chicago and Des Moines, Iowa, to encourage exchange of professorships, and to develop a method of distribution of reliable information.

To encourage the work, your Executive Board voted the sum of One Thousand Dollars, and presented a resolution at the Biennial Session of the Union of American Hebrew Congregations in St. Louis, which resulted in a contribution of Two Thousand Dollars to this same cause.

It was the general sentiment that the Central Conference of American Rabbis could perform no greater service at present than to put a Jewish worker in the field to cooperate with, and strengthen the work of Rev. Dr. J. W. Herring, the Secretary of the Commission. It was suggested that the Conference of National Jewish and Rabbinical Organizations would be the best medium for the support of such a field worker. Inasmuch as this organization has not yet been effected, the question of a Field Secretary is still in abeyance. The Federal Council of the Churches of Christ has guaranteed a sum of Fifteen Thousand Dollars a year for a three-year program. Some way ought to be found for more than a mere moral participation of our Conference in this enterprise.

Rabbi Zepin in behalf of the Union asks if our published Conference tracts may render any service to the cause of fraternity and goodwill. While our tracts may be serviceable, they are written wholly from a Jewish point of view. The same request may be made by the Federal Council of the Churches of Christ whose tracts are written wholly from the Christian point of view. Your committee believes that the Commission may find it possible to issue leaflets and documents with the imprimatur of both organizations that will be calculated to serve the ends in mind.

Respectfully Submitted,

DAVID PHILIPSON,
ABRAM SIMON,
ABBA HILLER SILVER,
LOUIS WOLSEY.

The report was received and adopted.

Rabbi Edward N. Calisch, who was leaving for an extended trip abroad asked for the privilege of the floor to bid the members goodbye. The hope was expressed that Rabbi Calisch might enjoy his trip and return with renewed strength and vigor.

A paper in honor of the Five Hundredth Anniversary of Albo's Ikkarim was read by Rabbi Louis Binstock. (See Appendix C)

The discussion was led by Rabbi Bernard Heller and was participated in by Rabbis Reichler, Goldenson, Cohon, Rappaport.

The Conference then adjourned.

TUESDAY EVENING

The Conference reassembled at 8 o'clock in the Reading Road Temple. The Evening Service from the Union Prayerbook was read by Rabbi Samuel M. Gup. The Annual Message of the President was read by Rabbi Abram Simon. (Appendix A) Upon its completion, it was referred to the Committee on President's Message.

Memorial resolutions in memory of Morris Youngerman were read by Rabbi Hyman Iola; in memory of David Neumark, prepared by Rabbi Louis L. Mann, were read by Rabbi Isaac E. Marcuson; in memory of Simon Peiser were read by Rabbi Max C. Currick; in memory of Sigmund Hecht were read by Edgar F. Magnin. (Appendix B)

Kaddish was recited by all the members in memory of their departed colleagues. The benediction was given by Rabbi Joseph Stolz.

The Conference then adjourned.

WEDNESDAY MORNING, OCTOBER 21st

The meeting was called to order by the President at 9:30 o'clock at the Sinton Hotel. The opening prayer was delivered by Rabbi Harry A. Merfeld.

It was moved and adopted that a message be sent to President Coolidge expressing the appreciation of the Conference

of the sentiments on tolerance and true Americanism contained in his address delivered at Omaha, Nebraska, before the American Legion.

The following message was sent to the President:

The Central Conference of American Rabbis in convention assembled at Cincinnati, O. desires to express to you its appreciation of the fine sentiments on tolerance and true Americanism as embodied in your Omaha address. It is our prayer that your magnificent appeal may reach the hearts of our fellow-citizens so that the fundamental ideals of this great nation may be preserved and exalted. Toward the fulfillment of this great task which you have so nobly indicated and in the spirit of the Hebrew prophet who declared, 'Have we not all one Father, hath not one God created us all,' we proffer our whole-hearted devotion and consecrated service.

To which the following reply was received:

Your telegram of October 21st, on behalf of the Central Conference of American Rabbis, has been received. The President is very much gratified to know that his address before the American Legion meets with the approval of your Conference.

Thanking you in his behalf for your thoughtfulness in wiring to him, I am,

Sincerely yours,

EVERETT SANDERS,
Secretary to the President.

The report of the Committee on Contemporaneous History was read by Rabbi Linfield. (Appendix H).

The report was received, and the resolutions which accompanied it were referred to the Committee on Resolutions.

It was moved and adopted that the incoming Executive Board be authorized to review the functions of the Committee on Contemporaneous History and the character of the report to be presented.

The report of the Committee on Religious Work in Universities was read by Rabbi Leo M. Franklin.

REPORT OF COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis:

GENTLEMEN: In the report of this Committee submitted to the 1924 meeting held at Cedar Point, Ohio, occurred the following paragraph:

> "At the last meeting of the Conference, we reported to you that the Intercollegiate Menorah Association had begun negotiations looking to the calling of a conference of all Jewish organizations interested in the matter of student welfare and our Conference authorized the appointment of representatives to attend such a meeting when and where it should be called. We regret to report that despite frequent inquiries by the chairman of this committee and repeated assurances that preparations for such a meeting were under way, the conference has never been called and so far as we can learn, leading organizations interested in the problem at issue have not even been advised that such a meeting was in contemplation.
>
> In view of this fact, your Committee recommends that this Conference sponsor a conference of representatives of all national organizations interested in the problems presented by the Jewish student with a view to making a scientific study of the whole situation and of devising ways and means of meeting the problem through concerted effort. (Y. B. Vol. XXXIV p. 43)

Because of the absence in Europe of the Chairman of this Committee at the time the Conference was held, he could not be present personally to urge the recommendation contained in his report. As a result, judging by the records in the Year Book, the matter was very cursorily discussed and no decision arrived at.

However, some six months after the presentation of this report, the Joint Commission on Jewish Education of the Union and the Conference passed a resolution calling for just such a meeting as had been suggested by this Committee in the paragraph quoted. That meeting was held at the Phillips-Brooks House of Harvard University on April 28th, 1925, with representatives present from nine organizations interested in the problem of religious work with Jewish students.

Your Conference was represented by Rabbi Felix A. Levy of Chicago, Rabbi S. S. Tedesche of New Haven, and the Chairman of this Committee. We believe that the importance of this gathering can scarcely be overstated for it represented the first attempt at concerted action on the part of all groups in American Jewry who are interested in the problem of religious work in the universities.

Inasmuch as a full report of this gathering will no doubt be submitted by the Conference representatives of the Commission on Jewish

Education, we shall not comment further upon the meeting, other than to say that your Committee endorses the various resolutions passed at the Boston meeting and stands ready to the extent of its power to help put them into effect. A sub-committee appointed by the Boston meeting to further study the issues involved has not yet been called together by the Chairman, Mr. Leon L. Lewis. It is hoped, however, that the call for this meeting will not be long delayed.

During the past year, religious work among Jewish students has been notably stimulated by the action of the Independent Order of B'nai B'rith in putting aside a large sum of money for the establishment of Hillel Foundations in some of the leading universities. In May, 1924, the sum of $25,000 was voted for this purpose and in the following April at its convention in Atlantic City the Constitutional Grand Lodge put on record a resolution to continue the work of the two Foundations then established; one at the University of Illinois and the other at the University of Wisconsin, and further to initiate the work if possible, at two additional universities each year for a period of five years, when the matter would again be taken up at the Quinquennial Convention of the Constitutional Grand Lodge.

Since the Atlantic City meeting, one new Foundation has been established at the Ohio State University with Rabbi Levinger in charge. The delay in the creation of additional foundations is due in the main, we understand, to the fact that men adequately trained to direct them are not presently available. This fact presents a real problem and one that cannot be directly solved by this Committee.

With many regular pulpits now unfilled, it is not likely that we shall succeed in persuading any considerable number of our rabbis to give up their congregational work in order to engage in work with the students. And yet the cry for religious leaders for our students is insistent. Your Committee therefore urges that an effort be made to interest organizations and individuals in the establishment of scholarships at our various theological colleges for the training of men for this specific activity. Moreover, it is recommended that our various theological schools be urged to take cognizance of this situation in the formulation of their courses of study.

There are men to whom the usual rabbinical office might not appeal as a life work, but who would find a very real interest in working along religious lines with large groups of Jewish students. Time and time again, this Committee has stressed in its reports, the fact that the Jewish student of today will become a bulwark of strength to the Judaism of tomorrow, if his interest in things Jewish is properly stimulated and directed.

But if, while at college, the young man and the young woman are left without religious guidance, they are likely—as experience unfortunately proves—to drift away altogether from the synagog and from their

fathers' faith. This note should be sounded more and more clearly. Our Jewish communities are responding generously and eagerly to the call of the philanthropist. They are not yet awake—unhappily—as they should be, to the needs of our educational and our religious institutions. The provision of several scholarships such as we have suggested would go far to save the present situation.

The United Synagog and the Rabbinical Assembly have during the year, established at several universities, so-called "student houses"—not altogether unlike the Hillel Foundations. While these Student Houses are open to all Jewish students, report has it that their special interest is in the Orthodox group and that one of their specific purposes is to provide through their dining halls for the observance of the dietary laws. This work is most commendable and should be given every encouragement. On the other hand, we believe that we should be perfectly clear upon the point that the Student House should be essentially a center for all Jewish activities—social and religious—and that if it fails to touch the life of the student at every possible angle, it fails altogether.

And this brings us to another very important consideration. The attempt at co-operation on the part of all our organizations interested in student welfare implied in the Boston meeting above referred to, must be particularly stressed in relation to the Student House and the Hillel Foundation. Any competition between these two organizations on any University campus and any duplication of effort is to be heartily discouraged. We believe that the platform of both of these student centers—wherever they are established—should be so broad and so inclusive as to meet the needs of all members of the student group irrespective of the particular interpretation of Judaism that they may accept. A division of Jewish interests on the University campus may work evil instead of good.

Your Committee notes with interest the national campaign for funds now under way for the erection of a Student Synagog at Cornell University. Because this undertaking, if accomplished, may go down as a precedent for similar campaigns in the future, your Committee makes the following recommendations:

1. That on the Committee now sponsoring the national campaign to erect a student synagog at Ithaca, there should be a more inclusive representation of organizations engaged in Jewish religious work in universities.

2. Your Committee also recommends, in order to bring about the desired results with the fullest measure of effectiveness, that the committee in charge be urged to take into consideration the fact that the contemplated synagog must be erected as near as possible to the university campus so as to give it the unmistakable stamp and character of a student synagog.

3. It is further recommended, that, being primarily a student synagog,

the national campaign committee be asked to give assurance that the new building when completed shall house on equal terms services for all phases of American Jewry, as represented in the student body of the university.

In view of the fact that there are several organizations engaged in Jewish religious work in universities, and further, because a national appeal made by any single organization for the erection of a student synagog is sure to cause confusion and misunderstanding as well as a lack of proper co-ordination of resources and effort, this Conference sets itself on record as opposing any future campaigns, on a national scale, to erect a student synagog building for any one university campus.

During the period covered by this report, the usual activities in behalf of students have been carried on. Indeed, it may be fairly said that the activities have been increased both intensively and extensively. Reports gathered by this Committee indicate that a considerable number of new student congregations has been formed and that those heretofore in existence have for the most part, maintained their integrity and carried on their work with a considerable degree of success. Everywhere, however, there is a crying need for permanent leadership. The occasional visit of a rabbi or the visit of a different rabbi for a few hours each week does not meet the need by which we are confronted. As in the case of the Hillel Foundation, so in the case of the Student Congregation, we require adequately trained men who will give their entire time and effort to this specific work.

All the various organizations interested in student work have carried out their usual programs. The Federation of Temple Sisterhoods through its Committee has gathered the names of Jewish students attending the universities and has made an attempt to put them in touch with nearby congregations. The National Federation of Temple Brotherhoods through its Committee has studied to some extent the social and religious needs of the Jewish student. The Jewish Chautauqua Society has continued its courses of lectures on Jewish subjects in a number of the universities. The Menorah Society as heretofore is a helpful influence along cultural lines. A number of student Zionistic societies are functioning throughout the country. We note with satisfaction that some Jewish fraternities have stimulated interest in Jewish studies and other forms of Jewish activity. The Union of American Hebrew Congregations through its Department of Synagog and School Extension, has not only given considerable financial assistance to Student Congregations in various parts of the country, but it has also been of very great assistance in stimulating congregations to interest themselves in the problems presented by the Jewish student. It has also gathered statistics that are invaluable in connection with the work already accomplished as well as that which needs to be done hereafter.

We believe that the importance of the problem warrants the em-

ployment by the Union of American Hebrew Congregations of a Field Secretary for student work and trust that under the new financial scheme to be devised by the Union, a budgetary appropriation will be made for this purpose. We recommend that this suggestion be put in proper form before the authorities of the Union.

Some of our Jewish congregations are making a very aggressive effort to bring the Jewish student to the synagog, not only for religious services but as well for participation in social functions. Many Jewish homes, too, are being thrown open in welcome to the Jewish student.

All of these efforts are important and worthy of encouragement. But the problem of the Jewish student will never be adequately solved except upon the university campus. A careful study of conditions convinces us that as in the world, so in the schools, self-respect is the condition for gaining the respect of others, and since in most instances, the Jew represents the only religious group without organized religious activities, he is likely to be construed by his teachers and his fellow students as lacking in self-respect. It is hurled into his teeth that the Jew claims to be the teacher of religion and yet, he alone of all the student groups, is without religious interests. We can no better help our Jewish students—and by that token, we can no better serve the cause of Judaism, than by giving our own moral and material support and stimulating others to do so, to the establishment of congregations and centers in our universities wherein the spiritual life of the Jew may find expression.

Properly approached, the Jewish student will respond to the appeal of the religious teacher. If, as some claim, he seems to be callous and indifferent, it is because the message of our faith has not been interestingly and intelligently presented to him. It is our duty as a Conference of Rabbis to do what in us lies to remedy this situation.

Respectfully submitted,

LEO M. FRANKLIN, *Chairman*
ABRAHAM J. FELDMAN,
LEON FRAM,
BEN FRANKEL,
SOL LANDMAN,
FELIX A. LEVY,
EDGAR F. MAGNIN,
LOUIS L. MANN,
MARCUS SALZMAN,
RICHARD M. STERN.

The report was received and after being referred back to the Committee for restatement was adopted.

Rabbi Brickner: May I ask the Chairman of the Committee whether it is intended in these Hillel Foundations, that are to be started at the different universities, that the leader be necessarily a rabbi, or whether possibly a layman who may be a member of the faculty at the same time might be considered for the head of these foundations.

Frankly, I think that the Hillel Foundation in its work is beginning to stress a point of view on the campus with which I personally do not seem to find myself wholly in accord; namely, that Judaism is primarily a religion.

Rabbi Franklin: So far as I can answer that question, I will say that the leaders are to be rabbis. At least they should be men who have an adequate Jewish background. We, of the Committee and I think I speak for the whole Committee in this, do not insist that a man shall have a full rabbinical training, but we do insist that he shall have the Jewish spirit as well as a sufficient education to understand specifically the religious problem of the Jewish student. Moreover he should have that preparation along specific lines which will fit him to do the social service work which is implied in the directorship of the Hillel Foundation.

President Simon: May I ask your permission for Mr. Alfred M. Cohen to answer Rabbi Brickner's question?

Mr. Cohen: Thank you very much for the compliment implied by asking me the question. I will confess my inability to answer it definitely. The Hillel Foundation movement is in its infancy. I thank you for taking recognition of it. That recognition is going to be valuable in very many ways.

Of course whether the leader of a Hillel Foundation movement need be technically a rabbi I would not undertake to say, but I will say that he must be in spirit a rabbi, even though he has not a rabbi's degree.

Rabbi Urich: I should like to ask a question. The Chairman of the Committee made the statement that the Hillel Foundation and the Jewish Student Houses were similar. My question is: Isn't there a fundamental difference? Doesn't the Jewish Student House make a sectarian appeal, while the Hillel Foundation makes a united appeal?

Rabbi Franklin: In reply to the question I would say this: that we have been careful in this report, as you may have no-

ticed, in handling that very situation. Some of us on the Committee have had some very definite notions regarding the implications of Rabbi Urich's question. We have felt—I do not mind saying this upon this floor—that perhaps the attitude of some of those who have been sponsoring the student houses so far has not been quite as broad as that of the men who have sponsored the Hillel Foundation. We have tried to intimate in this report that the whole attitude must be broadened so as to include all groups of Jewish students if the work is to be carried to success. We believe that we have sufficiently expressed our attitude to bring it home to those interested.

Rabbi Brickner: In rising to discuss the first resolution I would like to move an amendment to the resolution that it include not merely theological schools but all schools in Jewish life in America organized for the purpose of training Jewish workers; I mean, for example, the school for Jewish Social Service,—the Menorah may have a school of such a kind, and in suggesting that, may I say that my reason for so doing is that I should not like to see all of the Jewish students' welfare work done on the campuses headed by rabbis, that I should like to see laymen as well as rabbis in charge of that work because I regard that work primarily from an educational angle and not from a purely religious and Jewish denominational angle. My own feeling about this whole matter is that we should be trying to present on the campus the thought that Judaism is a culture like all other great cultures, and deserves the study, not only of Jews but of all people on the campus, more particularly, however, of Jews, and that by putting at the head of this movement a rabbi it gives the whole situation, in the eyes of the university, a peculiarly denominational slant, like the man at the head of the Wesleyan Foundation or the man at the head of the Newman Club.

I do not think Judaism ought to be presented on a university campus purely from the technical religious point of view. I think it ought to have the broader, cultural phases emphasized, as well as the purely devotional and religious aspects, and I think that it is un-Jewish, if I may use that phrase, to consider

only the rabbi as the leader in Jewish work; that after all in this particular phase, any man who is equipped with Jewish background and has a love for the Jewish people and wishes to preserve its culture and to expand it, has a right to be influencing Jewish minds and others along these lines, and for that reason I feel that it ought not to be limited to the theological rabbinical angle.

Rabbi Samuel Schwartz: I want to differ with Rabbi Brickner, although he probably expressed what is in the minds of many of us, that we want not merely the religious element presented on the campus, but also the cultural element. At the same time we must also realize that primarily we are there for religious work—that is our main motive. We are not there merely for cultural purposes; we do not want to do merely social work. It does not necessarily have to be a rabbi who is going to do the work, but as Mr. Cohen expressed it, he should at least have the spirit of the rabbi, and after all, the other denominations are there for the purpose of religion and for nothing else. There is no reason why we should be ashamed of trying to spread and propagate the religious idea and to make it known that we are there for religion, primarily, and for nothing else.

Rabbi Rauch: I trust that the suggestion of Rabbi Brickner will not carry and for a very definite reason. Anyone who is acquainted with the history of this movement knows that its origin is due to the fact that Jewish students at universities were drifting away from all Jewish religious contacts. It was then that a great many Jewish bodies began to study the situation with a view of bringing them back Jewishly and religiously.

I realize, of course, as everyone does, that the rabbis have no monopoly of bringing people back Jewishly and religiously, but I believe that there is greater assurance that this will be done under the auspices and leadership of rabbis than under the auspices and leadership of any other group in Jewish life.

Now the rabbis are not going to exclude culture, they are not going to exclude general studies in literature and in history,

but they are certainly not going to forget Judaism, and that is why I hope that we are going to be careful to preserve this character of the work.

And one thing more. The mere fact that the Hillel Foundation, working independently, having the privilege of selecting its leaders from any source it pleases has so far selected rabbis for this work, is indication that it is in complete concord with the spirit of this resolution.

I wish the resolution had been more clear and emphatic on the subject of Judaism. To me it is somewhat vague. I think we ought to come out openly and say that we want to preserve the Jewish students for the Jewish religion and for the Jewish people. It is for this reason that I am opposed to the suggestion of Rabbi Brickner.

Rabbi Benjamin Frankel: I would like to make clear to this body the attitude of the B'nai Brith Hillel Foundation thus far (I cannot speak for the future) with regard to the problem of Jewish work at the universities.

The Hillel Foundation movement is not a movement in social work. As a matter of fact I think we would regard the very term "student welfare work" as a misnomer. Prisoners might need welfare work, but students do not.

The approach of the B'nai Brith Hillel Foundation to the students is distinctly a religious one. We believe that the American University is not divided up, nor are the students segregated culturally. The German or continental university may be composed of cultural blocs. Our problem is essentially different. The American University, especially the state university, is divided into religious groups. As a religious organization we can do most effective work for we fit into a general scheme and are able to work through a recognized medium, a religious organization.

Now that does not mean that we are not going to do Jewish cultural work; it does not mean that we are uninterested in the cultural past of the Jew. We are vitally interested, and I dare say without any exaggeration that we are doing Jewish cultural work as effectively at the universities where we are located as

is done anywhere in our colleges. We are interested in Jewish culture, but we believe that religion should be the center of all the activities. Furthermore it is not only one particular branch of Judaism that the Hillel Foundation is serving; it hopes to meet every religious view on the campus. It hopes to give to the orthodox Jew his orthodox Judaism; to the Reform Jew his Reform Judaism.

Now, for such a program we need men with rabbinical training, and it has been the policy of the B'nai Brith Hillel Foundation in the past to employ men who are rabbis and I for one hope and pray that that policy will be continued and if I may use my influence in that direction it will be continued.

Rather generally then the position of the B'nai Brith Hillel Foundations up to the present moment is just this. We are essentially a religious organization; we are doing religious work, but our work is not confined to theology, nor devoted to any set dogma. We are interested in the entire Jewish past and in developing and carrying on Jewish traditions.

Rabbi Frisch: I desire to point out that the suggestion of Rabbi Brickner is founded on a not too careful study of that resolution. Laymen are not excluded as I understand the resolution, but our preference is for rabbis.

I want to point out to Rabbi Brickner that it was due to the failure of non-rabbis to understand the broad interpretation of Judaism that brought about the Hillel Foundations. These organizations misunderstood the purpose of Jewish groping through the ages; they misunderstood that Jewish culture does not include Judaism. We have come to save the situation, and it is my opinion that a modernly educated rabbi with a pleasing personality such as Rabbi Frankel has, is the finest medium for the interpretation, not only of Judaism, but of that Jewish culture, which is always afraid of having the nationalistic fringe of the culture stepped upon.

Let us not be so sensitive, and let us be sure that we do not exclude Isaiah and Hillel himself.

Rabbi Abrams: The situation that obtains at Cornell did obtain at one time at Harvard. We have, as you no doubt know, a student congregation there. The orthodox element in Boston, I believe, had something to do with the organization of that movement. For some reason or other they could not get the co-operation and support of the element in Boston that was not in sympathy with the orthodox synagog. Today the synagog at Harvard is practically in reform hands. The services are so conducted and the rabbis who come to preach are men of our group. The natural thing has resulted; the orthodox and conservative elements have been alienated and we cannot get their support. Sometime ago a Conference was held under the auspices of the Menorah, and reference was made to that fact, and there arose in my mind a vision of unified work at Cambridge and other student congregations throughout the land.

Now we are discussing here Jewish religious education in its broadest sense at universities. If we are to do something that will win unified support in the university work, I am wondering what is best for us to do. If the work emanates from us as a body it seems difficult to get the support of the other elements engaged in university work; and if it is to emanate from other groups, I believe that we might be reluctant somehow to co-operate. But this I do know, that the Hillel Foundation, because of its nature, that it emanates from the B'nai Brith, is about the only body that can win the support of all the elements engaged in university work if the work is done in the spirit which Rabbi Frankel has indicated, and I believe it will be a good thing for this body to go on record as practically leaving the work in the hands of the B'nai Brith Hillel Foundation.

Rabbi Philipson: May I as the Chairman of the Boston meeting say something which may throw light on what Rabbi Abrams said?

That Conference, as the Chairman of your Committee has said, was a conference of representatives of nine organizations of a national character that are concerned with work for students in universities. It was a very remarkable meeting. It was one of the most interesting gatherings I have ever attended, and

I considered it a great privilege to preside. I think the very thing we desire will result from that meeting, a carrying out of what Rabbi Abrams suggests. Men and women of every shade of opinion were at that meeting, and there was hardly a discordant note in the whole discussion.

We adjourned to meet again in the near future, and as your Chairman has stated, a committee was ordered to be appointed to bring in the agenda for the next meeting. In appointing that committee I found that the only feasible thing to do was this: to appoint three representatives of the reform group, three representatives of the orthodox group, and the Chairman from the Hillel Foundation. I believe the best way to obviate all these difficulties, brought out this morning, is through such a Conference where these questions will be threshed out. It is not only a matter for the rabbis; but I fully endorse every word that was said that ours is a religious work, and all those delegates represented religious organizations except the B'nai Brith and it also, as we heard this morning from the International President of the B'nai Brith, favors religious work.

The contemplated campaign of the Jewish community of Ithaca, New York to raise the sum of $300,000 to erect a student synagog was discussed by Rabbis Franklin, Isaac Landman, Benjamin Friedman, Eugene Mannheimer and Abba Hillel Silver.

It was felt that since the synagog was not to be on the campus but in the city, far removed from the university, it was not in the strictest sense a student congregation; but was an attempt on the part of the Ithaca community to capitalize the fact that it was student center; that since the synagog when built was to be strictly orthodox, the Reform Jews should not be asked to contribute unless some provision was made to provide for the religious needs of the reform element among the students; that the sum of $300,000 was out of all proportion to the size of synagog that the community could support. It was brought out in the discussion that the student congregation was originally organized by the Conference but on account of the ill-

ness of Rabbi Kopald who had the work in charge, control passed into the hands of the local orthodox group who are putting on the campaign through professional campaign managers without even consulting the reform leaders. It was felt by all that the movement started at Ithaca might spread to other universities and the country be deluged with appeals for building student synagogs at the various universities. It was therefore moved that the Committee shall incorporate in its report the statement that the Conference looks with disfavor upon national solicitation for the building of synagogs upon specific campuses of our colleges, but rather that the country should be effectively organized and a sum sufficient to provide for the student needs at all colleges and universities should be sought.

The report of the Committee on International Peace was read by Rabbi Goldenson.

REPORT OF COMMITTEE ON INTERNATIONAL PEACE.

To the Central Conference of American Rabbis,

GENTLEMEN: In those situations wherein the activities of men admit of assessment in the form of tabulated statistics, merely to report progress is to justify the suspicion that one is concealing, by a euphemistic phrase, the fact that nothing notable has been achieved. Where, however, men deal with the imponderable values of life and with those purposes that defy definitive measurement, to feel that one may well report progress is sufficiently gratifying.

We rabbis know full well that so comprehensive an ideal as International Peace cannot be achieved by single projects, no matter how dramatic and how appealing they may seem to be. Nor is peace a gift from the skies in spite of the fact that we often pray for it as some do for rain. If this ideal is ever to be realized in the inter-relations of men and society, it will be as the outcome of the purposive action of self-sacrificing righteousness, a thought emphasized by the Prophets of Israel in connection with the hope of a Messianic Era.

The basis, therefore, for our belief that progress is being made towards world peace must be found in those tendencies of thought and those events of the day that become appropriate predisposing causes of peace. Among these I mention, first of all, the wide-spread will to peace that is becoming more and more expressed in new organizations and agencies studying the problems of war and peace. None of us can afford to minimize the significance of these instrumentalities of public opinion, for, in the

last analysis, no collective human purpose can be achieved without its sustaining support. The influence of public opinion is becoming more marked in the utterances of some of our statesmen and leaders in government. The recent addresses of President Coolidge himself are a notable illustration of this fact. The stress that he laid upon tolerance and mutual understanding before the American Legion, becomes a factor, though an indirect one, in International Peace. In his address at Annapolis, the President pleaded for the arbitrament of reason. "We must make our choice," said he, "between holding to this theory (that man is a reasonable being) or holding that our only reliance must be placed on armed force."

As another mark of progress, we point to the growing sentiments in federal official circles, favoring the endorsement of the permanent court of international justice, popularly known as the World Court. We urge every member of the Conference to do his part in developing public opinion in behalf of this institution whose aim is to substitute law for force.

The most recent and perhaps the most gratifying single event, marking progress towards international peace, is to be found in the Locarno Treaties, concluded but a few days ago. These Treaties are notable in many ways. The most important of these is the fact that the guarantees contained in them are, to use the phrase found in the preamble "within the frame-work of the covenant of the League of Nations." We know, of course, that there are many that dispute the value of this frame-work for the upbuilding of a future world of justice and peace, yet it is doubtful whether one can gainsay the fact that the main purport of the League is a more righteous and a more peaceful world. That it is imperfect is known even to its best friends. It may be pertinent to remark, therefore, that the argument from imperfection is not total rejection, but rather development and improvement, especially when no better substitute is available.

Secondly, the Locarno Treaties are important, in that the contracting parties thereof comprise the most influential nations of Europe. Those nations have known war and have suffered from war for centuries. For them to agree upon mutual guarantees in ways that are open to examination to the whole world and within the framework of the League of Nations, is indeed a long step toward the maintenance of the peace of the world.

Moreover it should be pointed out that one of the contracting parties to these Treaties of mutual guarantee is Germany and that Germany is now entering into these compacts within the League of Nations, and, as a result of the logic inherent in the very fact of a League of Nations, the importance of the fact that Germany is about to become a member of this company of mutual guaranteeing nations, as an upstanding party thereof, is of the greatest possible significance.

One cannot and must not conclude a report on International Peace, no matter how cursory it is, by omitting reference to our own country's place in the parliament of nations. If there is a divided opinion upon the wisdom of the entrance of the United States in the League of Nations, there surely should be no question about the obligation of our country in lieu of not becoming a part of the League to conduct itself in international affairs only in such ways as to become an example of righteous dealing and peaceful understanding. In a notable article, published by Senator Borah on the Fetish Force, in the August number of the Forum, he pointed out what the United States could do in a Pan-American World. The appeal that he makes is that the United States, as the supreme power of this continent, has the opportunity of demonstrating the effectiveness and the validity of reason in international relations. He warns the American people in these words: "So long as we hastily and so lightly appeal to force, it is nothing less than insincere to talk about substituting law and order for violence and force in international affairs." To us it seems that the duty of America is clear. If it will not enter a League of Nations because of its imperfections, it must justify its position by showing better ways of bringing about the same devoutly wished-for end. Not only in its relations with American neighbors but also with the peoples of Europe and Asia. This justification must not be allowed to rest upon counsels of perfection but upon such national behavior towards other peoples as will clearly demonstrate the force of our country's righteous purposes and altruistic ideals.

We know no better word with which to conclude this statement on International Peace than to repeat to our American fellow-citizens the admonition of Emerson:

> "Nor knowest thou what argument
> thy life to thy neighbor's creed has lent."

Respectfully submitted,

SAMUEL H. GOLDENSON, *Chairman,*
JOSEPH S. KORNFELD,
MORRIS S. LAZARON,
GERSON B. LEVI.

The report was received and adopted.

The report of the Committee that had in charge the preparation of a Manual for the Instruction of Proselytes was read by Rabbi Rauch.

PRELIMINARY REPORT
COMMITTEE FOR THE PREPARATION OF A MANUAL FOR THE INSTRUCTION OF PROSELYTES.

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee to whom has been assigned the task of preparing a Manual for the Instruction of Proselytes begs leave to present before you an outline of the Manual that it is prepared to write. It does this because the instructions given to it by the Conference are not sufficiently explicit. It wants to make sure that its plan will meet with the approval of the Conference before giving the time and thought necessary to draft such a Manual. It desires to avoid misunderstandings and delays that have occasionally taken place when Committees appointed by the Conference to prepare official statements for it have proceeded without first receiving clear and full instructions of what is wanted. Your Committee believes that this mode of procedure will save both time and labor.

The proposed Manual is to consist of three parts.

The first part is to deal with an historic presentation of Judaism's attitude to the non-Jew. The aim will be to show to those who are interested in becoming one with us in religious fellowship that our religion is whole-heartedly open to anyone who wishes to make it their guide of life, labor and hope. Your Committee deems this first step necessary because the non-Jewish world both believes and teaches that we are tribal in our religious outlook, that we are not at all desirous of receiving non-Jews into our midst and that at best we only offer to the proselyte lukewarm hospitality and not the warmth of the habitation of a home. The tone in which all this is to be set forth is to be positive, historic and sympathetic. Polemics are to be rigidly kept out.

This position is to be illustrated with quotations from the Bible, talmud and post-talmudic literature. These quotations will be few but clear, emphatic and authoritative. As an illustration we cite God's command to Abraham to be a spiritual messenger and blessing to the families of the earth, Gen. 12. The fine passage in the 56th chapter of Isaiah: "Let not the stranger say that the Lord hath utterly separated me from His people", leading to the well known passage, "For My house shall be called a house of prayer unto all nations". To this is to be added an explanation that this was not a theory but was widely practised in our midst, that bringing men to God through Judaism was always the high task and mission of Israel. We might even use the testimony of the Gospels when it speaks of the Jews crossing sea and land to make one proselyte.

It is needless to add illustrations. These indicate the manner and method your Committee intends to use in setting forth Israel's attitude toward the proselyte.

We intend to use similar material in the form of quotations from the talmud.

The point of view of the Middle Ages can be admirably illustrated with the brilliant, scholarly and broadminded letter Maimonides wrote to Obadiah touching the position of the proselyte.

Toward the end of the first part will be a brief explanation why we have desisted from active proselytizing in the last two thousand years.

This part should close with a strong statement in clear and simple language inviting those to whom Judaism is the highest expression of religious life to join us and be heart and soul with us in our faith.

The second part of the Manual should consist of three parts.

The first part is to be a brief synopsis of the history of Israel. The purpose of this is to acquaint the convert with Judaism's place and purpose in the world.

The second part should set forth the cardinal teachings we wish to present to the proselyte.

These should be as few as posssible. The applicant for admission to Judaism should not be overawed with a mass of theology and dogma. We should not demand more of him than the loyal and intelligent Jew knows of, or gives to our faith. Our attitude should not be one that will frighten the applicant away but rather one that will attract him. The principles which underlie the liberal movement in Judaism should influence the content and form of the instruction given to the proselyte.

With this in mind the applicant should be taught:

1: Our conception of God along the lines of ethical monotheism.
2: Individual responsibility vs. vicarious atonement.
3: Revelation.
4: Judaism's place and purpose in the world.
5: Choice of Israel.
6: The spiritual unity of Israel.
7: The place of the Synagog in our religious life.

In presenting these subjects your Committee was aware that in likelihood Christians would be the ones that would seek admission to Judaism. In the above are found the important doctrines that embody the essence of our faith as well as the differences between Judaism and Christianity. Your Committee realizes that these neither exhaust the content of Judaism nor fully set forth all that distinguishes Judaism from Christianity but feels that if they are made clear to the proselyte he will in a general way understand what theological demands his new faith will make of him.

Your Committee does not deem it necessary to include in the Manual an exposition of Israel's moral and ethical teachings. These have become so universal that they are known to non-Jews as well as Jews. The morality and ethics of the Old Testament have been completely taken over by the Church and it is a certainty that those who will seek admission into Judaism will be familiar with them.

Your Commitee realizes that it is essential to indicate in such a Manual that these moral and ethical teachings are all of Jewish origin and that it may be well to inform the proselyte of this. To do this it will be sufficient to include in this part of the Manual such quotations from Holy Writ that show clearly Judaism's teachings. For example:

The Ten Commandments,
Thou shalt love thy neighbor as thyself,
Holy shall ye be for I the Lord your God am holy,
Our laws of broad charity,
Our ideal of peace,

and such others as your Committee may deem necessary to include or you may suggest.

The third part is to be a reprint of the Conversion Service in our Minister's Hand Book, pages 32-35. Your Committee, however, recommends that question 2 (on page 32, Ministers' Handbook, C. C. A. R.) of the Conversion Service—"Are you ready to sever your allegiance to the religion in which you were born and reared?" be omitted. It is harsh and unnecessary. Isn't it enough to be one with the new religious love without disclaiming the old?

The third and last part is to deal with the rites and customs of Judaism.

The Manual should have information on such observances as:—

1: Sabbath
2: Festivals
3: The Abrahamitic covenant for male children etc., etc.

It was moved and adopted that printed copies of the report be sent to all members of the Conference for criticism and suggestions.

An amendment was offered to the recommendation of the Committee that question 2 on page 32 of the Ministers' Handbook (Conversion Service) 'Are you ready to sever your allegiance to the religion in which you were born and reared," be omitted. The amendment read, That the question "Do you renounce your former faith" be substituted for question No. 2.

The amendment was adopted.

Rabbi Schulman: I want to congratulate the Committee upon the admirable work that it has done. I wish to say with respect to the first part, I would not end by giving an explanation as to why we did not proselytize for the last two thousand years. We do not owe a proselyte any such explanation, and we should only give in this manual positive statements.

I believe that the manual should be as brief and condensed as possible. You will frighten away a proselyte with a thick book that shall first give a history of our relation to the non-Jew, for that is practically what the first part aims at being.

Furthermore, I call the attention of the Convention to the fact that in the second part the Committee has violated its own principle of avoiding polemics. It is absolutely unnecessary in a manual of that kind, to tell a proselyte of the difference between moral responsibility and vicarious atonement. In the first place, it is a gratuitous assumption that the Christian doctrine shuts out individual moral responsibility. They certainly will take issue with you on that point. It is a subtle theological question. Of course, the Committee is going to eliminate that eventually.

A third general remark that I wish to make is that far from avoiding the teaching of the positive ethical content of the Jewish religion, I want to put it in. The Committee assumes they know all that. You say to a convert, "What does the Jewish religion teach?" The average person is more interested in the ethical content, we are discussing it all the time, than he is in theology. Of course we are going to give him theology. That is absolutely necessary, but let him know what Judaism teaches as a positive religion. The Committee provides for the Ten Commandments and after all much more than that will not be given, but the ten commandments can be so presented that in a proper comprehensive and profound presentation of the meaning of the ten commandments you can have the whole ethical content of the Jewish religion presented, and I doubt whether Christianity presents those ten commandments in that way, for it depends upon what you put the emphasis: Christianity puts the emphasis on faith, and we put the emphasis on obedience to law. I want the proselyte to understand: if you want to be a good Jew or Jewess observe the ethical commandments. That is the most important thing. That is the positive thing.

I must say I was surprised when the Committee added in the third part of this manual (that part which contemplates reproducing the present manual for the actual conversion) that they would omit the question: "Are you willing to sever your allegiance from the religion in which you were born? There are other ques-

tions there. Why most decidedly we must retain that question. What is harsh about it? If you are afraid to put that question to a proselyte, if there is a mental reservation in your mind which impels you to say "Be easy with this soul, be easy with this soul, let this soul remain in two camps at the same time," then I, for one, would say to you that you have no right to proselytize and I say this: that the tradition in the synagog is after all sound, and you know what the tradition in the synagog is with respect to the attitude of the rabbi toward a proselyte. He makes it difficult for him. That is to say he tells him: 'You are uniting yourself with a people who suffer persecution, and you are taking upon yourself Torah and Mitzvoth' and frightens him off. That does not mean that he does not want him, but he wants him to be very careful and to examine his own mind and search his heart as to whether he is ready to join us and, when he is ready to join us, we receive him with all our heart and with all our soul and with all our mind. Any human individual who is not ready to make that statement, I cannot receive him into the synagog, and it is more important for him to be able to give a conscientious answer to that question than for him to know all your theology and all your history, because that is the crux of the question. Furthermore, no proselyte in the environment in which we live can honestly and conscientiously take the step of application for admission to the synagog and acceptance of this sacred privilege of membership in the synagog without that proselyte renouncing the faith in the central dogma of the religion which he is about to leave—that should be made as clear as possible.

I wouldn't burden his mind with finely spun theological distinctions between vicarious atonement and moral responsibility, but what I would say is: Do you give up your belief in this or that being as your saviour? That is what I would ask him, for that is what is really the crux of the whole matter. And if he is perfectly sincere and honest, he will do so.

After all, receiving a proselyte is not receiving or preparing a Jewish boy or girl for confirmation. Much that we have to teach our children we do not have to teach a convert. It is the examination of a human soul, a searching of heart is presupposed

and the real kernel of the matter is: are you ready to ally yourself with the house of Israel? Love may have drawn you and love is the grandest thing on earth, I do not underestimate its drawing power. Love drew you. Now are you really ready to give this up, and come under the wing of the divine Presence, and receive the love of your God and your Father in heaven as Israel proclaims Him before the world? Just this question of renunciation is the most important question, and therefore I should most earnestly urge upon the Committee not to let itself be misled by this mistaken sentimentality, but to make that question as clear as possible, and such a question put and such a question honestly answered is after all the best justification for our own conscience as rabbis in our time and amidst the present circumstances and conditions for receiving proselytes at all.

Rabbi Maurice H. Harris: As I listened to the report of the Committee, I realized that their recommendations for such a manual were practically covered by a book that I have just issued, *"Judaism and the Jew."* Although it was issued for confirmants, it was intended for the proselyte likewise, if the formula used by the Conference were added. It further has the recommendations made by Dr. Schulman though proposed to be omitted by the Committee. I offer it to the Committee for their consideration. I am in agreement, further, that we can not omit that particular clause stating that they *renounce* the faith in which they have been reared. We can, however, soften the language, let us say 'relinquish.'

Rabbi Rauch: I am very grateful to Dr. Schulman for the suggestions he has made. This is the reason for presenting this preliminary report. The Committee thought this would be the best way of ascertaining the mind of the Conference on this very important question.

Personally I am in favor of omitting the historical part of the manual. Dr. Rosenau, who is a member of the Committee, insisted that the Manual contain a short synopsis of the history of Israel and I included it out of deference to him. I am sorry he is not here to speak on the subject.

Upon motion, the Conference adjourned.

WEDNESDAY EVENING

The Conference reassembled at 8:15 P. M.

The report of the Committee on Arbitration together with a code of ethics which this committee had been requested to prepare were presented by Rabbi Henry Cohen.

REPORT OF COMMITTEE ON ARBITRATION.

To the Central Conference of American Rabbis,

GENTLEMEN: Your committee begs to report that upon learning of a misunderstanding between a congregation and its rabbi on the question of the Freedom of the Pulpit, the good offices of this committee were offered to arbitrate the matter and the offer was accepted. The President asked Rabbi Marcuson who happened to be in the neighborhood to go to the city for the purpose.

The matter was settled to the satisfaction of both rabbi and congregation.

Respectfully submitted,

HENRY COHEN, *Chairman*

The report was received and adopted.

REPORT OF COMMITTEE ON ARBITRATION ON CODE OF ETHICS.

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Arbitration begs to report that at the Conference of 1924 the following report of the Committee on Arbitration was submitted to the Executive Committee of the Conference only; the Chairman believing that before presentation to the Conference, every member thereof should have full time to digest the tentative report before commenting on each item; and the suggestion that we postpone the discussion until the 1925 conference was acquiesced in by all present. From the 270 members to whom the report was submitted the Chairman received but seventeen replies which were duly considered in formulating this report:

Your Committee is empowered by the action of the last Conference and of the Executive Board, to draw up a Code of Ethics to guide the relationship between Rabbi and Rabbi, Rabbi and Congregation, and Congregation and Congregation—a grave responsibility. Tentatively, the fol-

lowing is submitted for a frank and free discussion. At the outset let it be taken for granted that the relationship between Congregation and Rabbi is one of mutual confidence and esteem—evincing itself in full and joyous co-operation. The freedom of the pulpit should not be questioned by the congregation—nor abused by the Rabbi. It is a question whether the C. C. A. R. can postulate a code of ethics governing the relationship between congregation and congregation. This may properly belong to the U. A. H. C. and suggestions can be made.

Rabbi and Rabbi

1. Rabbis should not enter into competition with other rabbis for a vacant pulpit; but just as long as congregations advertise in the Jewish press for pulpit incumbents, this competition will obtain. Rabbis and congregations should obligate themselves as follows:

The Rabbi shall insist that the congregation inviting him shall come to a decision regarding himself before another rabbi is invited to speak, and should refuse to speak before a congregation until said congregation has disposed of the candidacy of the rabbi who has been invited before him. Under no circumstances should a rabbi allow himself to be reconsidered by the congregation after a decision concerning himself has been reached and negotiations have been entered into with other rabbis subsequently.

2.. No rabbi should apply for a pulpit still occupied without first communicating with the incumbent, and even when invited by an authorized committee, he should not consent to speak from the pulpit without communicating with the incumbent.

3. No rabbi should criticise a colleague by name from his pulpit; conflicting opinions may be publicly discussed without mentioning the name or location of the colleague with whom one differs.

Rabbi and Congregation.

1. No congregation should engage a rabbi on the "trial sermon" plan. It should appoint a committee to visit the rabbi in his home city, or seek to know his character and ability by correspondence.

2. If the rabbi is not re-elected, he should be given a reasonable time notice. In like manner, no matter what the inducement to leave, the rabbi should fulfill his agreement with the congregation; unless by reason of uncongeniality or lack of response on the part of the congregation, the condition is unbearable; or by mutual agreement. If the congregation is satisfied with its rabbi, he should not arrange to leave until he has been with the congregation a reasonable length of time. If he intends to leave he must give sufficient time notice and should assist his congregation to secure a worthy successor. Since certain opportunities are rare, be it understood that the congregation should not stand in the way of the advancement of its rabbi.

3. No rabbi should absent himself from his pulpit and his community for any unreasonable length of time—assuming of course that he is in good health.

4. In seeking a pulpit incumbent, rumors of friction between the rabbi and the congregation should not be taken for granted, but should be thoroughly investigated.

5. Friction between rabbi and congregation should be investigated in person (not by correspondence) by an authorized Committee of a judicial temperament, in conjunction with impartial non-resident laymen, and the facts made known. Offending congregations thus rebuked would scarcely become second offenders, and offending rabbis would thus be cautioned.

6. When there is an attempt by the congregation summarily to dismiss its rabbi, the Arbitration Committee can be immediately invoked by the rabbi, the congregation having the same privilege.

7. The rabbi shall not consummate arrangements to accept a new pulpit without informing the Board of his congregation.

Congregation and Congregation.

1. No congregation or rabbi should attempt to win away members or Sabbath School children from another congregation.

Respectfully submitted,

HENRY COHEN, *Chairman*,
DAVID MARX,
SAMUEL KOCH.

Rabbi James G. Heller: We should have a code of ethics that is vital, that means something. I want to cite this experience: when my class graudated from the Hebrew Union College nine years ago, the twelve members of that class pledged themselves to this code of ethics, before it was formulated, and so far as I know they have adhered to it throughout their rabbinical career.

Unless the members of the Conference pledge themselves unanimously to adhere to such a code of ethics, it seems to me that it will have no force whatever. If we can secure such a pledge then we would have the right to go to the congregations of the country or to the Union of American Hebrew Congregations and say: that is the unanimous opinion of the rabbis of the Conference and we therefore ask the congregations to adhere to it. In addition to that, I do not believe that unless you have such a verdict of the men that are not here, that you have a right

to consider such a code of ethics as valid, because its validity depends upon its unanimity. When you have a minority that violates it, as in business, it penalizes the majority. That is the concrete situation, without arguing the ethics or ideality of the case. It seems that that is indubitable—if you have a minority who are willing to use the methods of which we disapprove, in this report, it will totally invalidate its effect upon the status of the Conference and its members in seeking pulpits. It was for this reason that I suggested that this be sent out to the members. I believe that it is more important that we do this, that we make it effective, than that we merely act now. What good will it do to act now? It will mean nothing afterwards. Let us act so that it will have permanent and durable effect in the future. It is for this reason that I believe we should afford an opportunity to every member of the Conference to express himself in advance, and then to demand an allegiance to these principles.

Rabbi Mayerberg: Many of us object entirely to the idea of any man going to any pulpit on a trial sermon. You cannot judge a man in the pulpit by a trial sermon, he is either at his best or at his worst. The only way a congregation can judge a man is by going to the community in which he has lived and worked and labored for a period of years, and we are encouraging the very thing by that provision that many of us have tried to get away from.

Rabbi Witt: May I remind this Conference that about fifteen years ago, either in Frankfort or Charlevoix, a report of this character was presented by the speaker. It brought in some of the things that are presented in this report. At that time even the speaker's committeemen did not support him, and the report was not only not adopted, but was expunged from the records of the Conference. There is absolutely no record.

A few years later a prominent member of this Conference asked the speaker what happened to that resolution. I told him that it was buried so deep that it would take a miracle of resurrection to revive it. He said that he would support it, and I said if he was willing to be the Messiah I had hopes, and would in-

troduce the resolution again. It was introduced and was received with an almost unanimous applause, especially on the part of the younger men of the Conference. Unfortunately just at that time our revered Dr. Berkowitz brought in his statement which was a very elaborate program that was in the end regarded as unfair both to rabbis and the congregations. It put us into the hands of a central bureau that might rule our destiny in ways that might be determined by passion or prejudice. My humble effort was turned over to the Committee of which Dr. Berkowitz was Chairman. He never called a Committee meeting, and he never presented my proposition; the following year, his proposition was voted down and mine was buried with it. It is resurrected tonight after fifteen years or more of suspended animation. At that time your Committee said and the speaker stands by the same statements tonight, that the most dignified way to call a man to any pulpit is to extend a call to him without exposing him to the embarrassment and humiliation of a trial sermon. We felt that no man who had been in the service long enough to have had the opportunity to make some little name for himself should accept any sort of an invitation that would expose him to a trial sermon. We felt, however, that the congregation had its rights, and I feel that way now. I do not think this Conference should be arbitrary. I do not think we should lay down certain rules for our congregations like a Union. If they want to hear an unknown man they have a right to hear him. We shall insist that they shall hear him on terms that are dignified. That is all we have a right to demand. Our class used what we call the "right-of-way" method, which is the method adopted by Rabbi Heller's class and that should be the prevailing method. We should have a gentleman's agreement. The report at that time asked that the rabbis should be asked to pledge themselves, and every student who was graduated into the rabbinate should be asked to take that pledge, that they would live up to this code of ethics; we felt that no one would violate his pledge; at least it would be so rare as to be altogether negligible. The right-of-way method provided that no man should accept an invitation to speak in any pulpit as long as another man had been invited to speak there, and had not yet been acted upon affirmatively or

negatively. After his name had been acted upon affirmatively the situation was closed; if it had been acted upon negatively it would be open for the next man. I feel that our position should be the same today. I feel we should make allowances for a trial sermon when a congregation wants it.

I was appointed Chairman of this committee because I had had a very unfortunate experience. I was called to a congregation where six men had spoken; where they had elected one man by a majority vote; then they called me. I knew nothing about it until I got there. I heard that they did not like one man because he had a pugilistic chest; they did not like another man because his Prince Albert was too long for his body; and another man was elected by the votes of the girls because he was the only single man that had been called. That was all very funny, but not to me.

Rabbi Stolz: It is a very delicate thing, I think, for a person who is already in his position, to speak for younger people whose careers are still to be made, but my experience has been that it is to the disadvantage of the person who wants to get another position, and has a right to get it, to have the body adopt a provision like this.

A congregation also has some rights. They hear one man; they are not quite sure in their minds whether that is the kind of man they want. They have a right to hear the next man, and to compare the two, and perhaps after they hear the second man they will prefer the first man, and be sure that that is the man they want.

Now let us think of it also from the congregations' side and give them a chance. And maybe the person who delivers his trial sermon is not quite sure in his own mind whether he wants that matter decided immediately, it may be to his disadvantage.

I think while there have been unpleasant occurrences through these trial sermons, and while for a long time it was my nightmare that I had to preach a trial sermon before some congregation, let us in fairness to the congregation and in fairness to the younger man who has a right to promotion, not adopt a measure like this.

The congregation has rights, and the congregation will not abide by any principle like that.

Rabbi Berkowitz: In the matter of trial sermons I think the process should be entirely reversed. The older men do us an injustice, for it is we younger ones who are being victimed by the present system.

The older rabbis could stand a trial sermon today without a quiver, and the young men who have just graduated should not be subjected to this particular kind of trial. Men who have just graduated from college have scholastic records available and their talents and abilities are sufficiently known to the members of the faculty. Congregations can also get information from the pulpits which these young men have occupied during the Holy Days as students, and they should not be subjected to a kind of "popularity contest" as they have been in recent years. I think it ought to be written ino this code that the trial sermon should be abolished. It is the younger men who have been subjected to that keen humiliation of going to a community and being told that "You are the only one whom we are considering at this time." In one instance I was assured "We have no one else in mind" and it happened that same day that I saw a communication to the Congregation which said: "You are urged to attend services on successive Friday nights because we are going to entertain a different speaker each Friday night in succession." I went away feeling deeply humiliated.

I believe it should be written into our code of ethics that the trial sermon should be abolished for us all. There are a great many other ways in which our talents can be determined.

Rabbi Schulman: Some say that a trial sermon will tell nothing about a man. Many have a decidedly different opinion, because if a man comes for a trial sermon it is assumed that he will be at his best. What does that mean? That he brings that into which he has put perhaps the best thought and the best of himself, and that is the way in which he should present himself.

See what happens? They get an impression of the man and at the same time they see him; they get an impression of his personality. I don't say that it is the only way of handling it. Of

course they should supplement that impression by finding out as much as possisble about the activities in the last congregation, and all the information they can get about him that is helpful, but I decidedly differ with men who think it is better to send down a committee to a man and catch him unawares. It may just happen that this committee will meet him at his worst, but if he knows he is on trial he will certainly be prepared. It seems to me it is a very simple proposition. It is better for a man to know that four weeks hence he will have to appear with a sermon, than if some committee slinks in on him some evening when it is raining, and they go away with a negative impression. It has been said that competition is unethical. Anything unethical is a terrible thing, but after all if a congregation extends an invitation to two or three men it wants to hear, what is there unethical to have a congregation hear a few men, if it is done with dignity?

I tell you, young men, you hurt yourselves if you attempt to formulate here ironclad rules which will prevent this young man or that young man without his having done anything unethical from receiving an invitation to have himself heard by a strange congregation and to have a chance for promotion. Don't tie your own hands. What we want to do is to be sure you have a clean conscience, that you have not used unworthy methods, that you have not done anything that is unworthy, then it is not beneath your dignity to present yourself before a congregation.

Rabbi Frisch: On the subject of the trial sermon I have very definite feelings, if not thoughts; and feelings in this matter are more important than thoughts. I tried two or three times as a younger man and it was always a humiliation, always a terrible experience.

I also went to speak before a congregation whose pulpit had already been promised to a nephew of a member of the board. Dr. Schulman said that a man may be caught unprepared when a committee goes there. He may be unprepared and he may fail to get the position, but there will be no humiliation and shame. I would rather lose the chance of a position and retain my self-respect than get a position through the trial sermon method. I think since the trial method is abused by the congregations, the least we can do is to put our proscription on the trial sermon

method. I am strongly in favor of doing so. The only possible exception would be with new graduates and I believe there are ways even of judging those, but aside from a graduate of the first year I am utterly opposed to the trial sermon. It is unethical; it is unfair; and what is more, it always involves suffering for one or more men that often discourages, really hurts them for a year or more.

Rabbi Heller: It seems to me Rabbi Frisch's point, that it is a humiliation to appear before a congregation may be extreme, but the fact is that the man is asked to come to exhibit his wares. It is business and not religion. They are selecting a speaker, not a leader, most of the time.

But we are not yet at the point at which we can abolish the trial sermon. We ought not to try to go too far at the first step. I believe under the circumstances today you cannot compel congregations to elect men by merely sending committees to hear them, and it is that practical situation I had in mind. Therefore it appears to me that the best thing to do under the circumstances is to try first to eliminate the competition between men, which I think all of us will agree is the most unfortunate characteristic of the present system, by which men are stacked up one against the other, resulting in not only the humiliating experiences mentioned this evening, but many hundreds which might be added to them. We all know some of the terrible situations that have resulted by having twelve, fifteen, twenty men, week after week, come to a congregation. That is the thing we ought to direct our strength against. The best thing we can do today, it appears to me, is to declare ourselves against that, and later on when sentiment has developed further, try to take up the question of the trial sermon.

It was moved and adopted that the Code of Ethics as amended shall be sent to each member of the Conference for correction and criticism, and shall be presented to the next convention for adoption.

A Round Table Discussion on Activities of Jewish Temple Centers was led by Rabbi Philip D. Bookstaber and the discussion

was participated in by Rabbi Isaac Landman and Mr. Samuel Schwartz, Executive Director of Sinai Center, Chicago and Rabbis Brickner, Maurice H. Harris, James G. Heller and Samuel Schulman. (See pp. 280, 286.)

The Conference then adjourned.

THURSDAY MORNING, OCTOBER 22

The Conference re-assembled at 9 o'clock. The opening prayer was delivered by Rabbi Alvin S. Luchs.

The report of the Committee on Revision of the Hymnal was read by Rabbi Louis Wolsey.

REPORT OF COMMITTEE ON REVISION OF HYMNAL

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Revision of the Hymnal met in the city of Cincinnati, on June 17th, 1925, at which the following members of the Committee were present: Wm. H. Fineshriber, James G. Heller, A. Z. Idelsohn, Abraham Holtzberg, David Levy and Louis Wolsey. A history of the Revision of the Hymnal was presented, which is appended to this report, showing that though the Conference had ordered the Revision at the Buffalo Conference in 1917, hardly any work had been reported to any of the succeeding sessions of the Conference. The present Committee was appointed in October 1924.

At the June meeting of the Committee, the following rules of revision were adopted as a general policy:

The Hymnal should emphasize the Holy Days and their special value and significance in our religious life. To this end the Committee committed itself to give separate services, namely, one each for the Sabbath (for Religious Schools and small congregations), for the three festivals of Pesach, Shabnoth and Sukkoth, with inserts of special music for each of them, for Rosh Hashanah and Yom Kippur.

Hymns should include the detailed explanation of religious sentiments and ideas. Responses should be chanted. No solos were to be provided for choirs. The Hymnal should not be compiled for a general musical education, so much as for school and congregational singing, and that both words and music should be specifically Jewish and religious. All Christian texts, verses with non-Jewish views, and monotonous and poorly harmonized music should be abandoned.

In the selection of Hymns, emphasis is to be placed upon these three considerations: First, that it be a good poem, secondly that words and

music harmonize appropriately, and that the words should have Jewish and religious content.

A sub-committee was appointed, composed of James Heller, A. Z. Idelson and Nathan Stern to have charge of the musical and verbal form of the hymns, and to engage experts.

A survey was made of the Hymnbook by the members of the entire committee, and it gives us pleasure to report that at a meeting of the Committee we were able to compare our respective studies of the present Hymnal, and decide finally as to what verses or music, or both, are to be definitely eliminated; in due time, this table of eliminations will be mailed to all the members of the Conference, in order that the next Convention may provide an opportunity for a fruitful discussion. Your Committee will devote itself for the remainder of the year to a study of our needs, and to a complete reconstruction of the present Hymnal.

In this connection, it may be necessary for the Committee to make arrangements with experts for modification of present settings, and the composition of new settings. For this purpose your Committee asks the Conference for an appropriation of a contingent fund of $1,000, to be charged to publication expense.

Respectfully submitted,

LOUIS WOLSEY, *Chairman,*
HENRY J. BERKOWITZ,
WILLIAM H. FINESHRIBER,
JAMES G. HELLER,
ABRAHAM HOLTZBERG,
A. Z. IDELSOHN,
HARRY H. MAYER,
NATHAN STERN.

HISTORY OF THE REVISION OF THE HYMNAL

1917—Buffalo—Year Book pages 91 to 93.

Report submitted by Committee on Synagog Music (Nathan Stern, Chairman, Abraham Holtzberg, Bernard Cantor, Simon Cohen, Leonard Rothstein) recommends revision of Hymnal, which recommendation was adopted. Report criticized Hymnal because tunes, pitched too high, because some "are only fair, and not always that," and some musically unfit or very poor. Report classifies hymns in six groups:

1. The traditional settings—Nos. 1, 2, 8, 55, 77, 85, 126, 141, 164, 168, 171, 189, 190, 202, 225 (all recommended). "186 would be far more effective if shortened and set to stanzas of four lines, so that the music text comprise only the first eight bars, or, at the most, the first twelve bars of the present setting. In similar fashion other

traditional melodies of the Hymnal might be improved. As they are, some are too complex for the average congregation to sing at sight. 2. Hymns by great and famous composers. "Their melodies are, in the main, beyond reproach. Nos. 17, 106 (second tune), 148 and 158 are poor adaptations or unsuitable arrangements, and should be avoided. Four, 8, 11, 16, 38, 47, 56, 63, 78, 80, 81, 87, 96, 97, 138, 140, 153, 166, 206, 208, 210, 224, are genuinely tuneful, dignified and eminently serviceable.' To their number should also be added Hymn No. 65 which, without acknowledgment, is taken from Mendelssohn's "Hymn of Praise."

A. Four are very good indeed—10, 14, 24, 65.

B. "Good and well worthwhile"—7, 8 (first tune), 12, 15, 19, 20, 23 25, 26, 28, 29, 35, 47 (first tune), 51, 52, 62, 64, 66, 69, 93, 123, 139, 150, 151, 168, 92, 194, 198, 199, 201 (second tune). Hymn 88 might find place in this group if rearranged, by the removal of all holds, which congregations never heed, by repeating the first two lines of music as now printed, making the transition to the dominant seventh of A-flat, by rejecting the rest, and by adding a definite conclusion, easily to be taken from the present context, with a little doctoring. Other hymns might be raised in that class."

C. Fairly good, and therefore sincerely to be recommended: 31, 33, 37, 43, 44, 46, 50, 53, 71, 76, 79 (first tune), 83, 84, 86, 89, 91, 94, 98, 99, 102, 106 (first tune), 108, 110, 115, 116 (second tune), 117, 118, 121, 125, 126, 129, 143, 147, 149, 152, 157, 160, 161, 163, 169, 170, 171, 172, 184, 187, 191, 200 (second tune, 211, 212, 214, 221, 222, 223. Four more, however, 3, 120, 181, 216 may perhaps be counted in this class.

D. All hymns, which are only fair.

E. Musically unfit or very fair: 17, 2, 27, 42, 45, 49, 57, 60, 61, 67, 90, 92, 101, 105, 106 (second tune), 10, 109 (both tunes), 112, 113, 116, (first tune), 119, 127, 131, 133, 135 (both tunes), 137, 148, 155, 156, 158, 159, 167, 173, 174, 176, 177, 180, 182, 183, 188, 196, 200, 205, 207, 209, 215, 218, 219, 220.

1918—Chicago—Volume 27, pages 59 to 64.

Jacob Singer, Chairman, Henry Barnston, Simon Cohen, Leonard Rothstein, Louis Wolsey. Preface to report recommends Hymnal be subdivided into three parts; one containing hymns for the congregation; two, for religious schools; three, representative hymns for special occasions and Hebrew responses. (Defeated by vote of Conference). The Committee recommends an Editorial Board or Sub-Committee of not more than nine be named for the revision. This manuscript should be in the hands of all members of the Conference at least two months before its presentation to the Conference, and this committee should be empowered to invite, with the

consent of the Executive Board, men of musicianship, to co-operate with them in the revision. Adopted.

1919—Cincinnati—No report.

1920—Rochester—Volume 30, page 62.

Committee—Jacob Singer, Chairman, Eli Mayer, David Marx, Nathan Stern. (On list of standing committees, the names of Harry Ettelson, Jas. G. Heller, Abraham Holtzberg, Harry H. Mayer, appear. Why their names are not signed to the report, can only be guessed at). The Chairman requested the Executive Board of the Conference that permission to visit libraries adequately equipped in the field of Synagog music and Jewish Hymnology, be granted. Request was granted, and the Chairman of your committee examined all material in the library of the Hebrew Union College, (especially valuable through the recent acquisition of the Kaiser collection), and the New York Public Library. Further material has been ordered from abroad. In view of the burdensome task involved in collecting and preparing material, your committee is unable to present a completed manuscript at this time. It hopes to complete this task by the end of August.

1921—Washington—Volume 31, pages 39 to 44.

Committee—Jacob Singer, Chairman, Harry Etelson, Abraham Holtzberg, Year Book shows other names of Jas. G. Heller (who does not sign the report because he could not approve of it), Harry H. Mayer, Nathan Stern, Louis Wolsey. Report was referred back to the Committee for further consideration. This report presented a number of new Hymnal tunes, for the most part definitely associated with festivals or seasons. 8, 77, 189 were corrected in melody and harmonic arrangement; 7 altered in measures 11 and 12, so as to make it follow Jewish tradition; 182 should have "frivolous German melody" eliminated; the strain of the "Olenu" is more appropriate; traditional melody for 187 submitted. Rabbi Heller calls attention to the fact that the new tunes contain "Beethoven's 'Minuet' set to the words 'There is Only One God' and that the words do not fit the music, either spiritually or rythmically, and also that report submits a melody from Chopin's 'C Minor Prelude' which was never intended to be sung." Criticism is interesting when compared with the 1918 report of the committee, which says that songs should stimulate the spirit of devotion. Few seem to realize the incongruity of employing a chorale or other church form, or jingle or comic opera, for entoning solemn words of our liturgy.

"We insist that our musical equipment should ring true to the Jewish spirit."

1922—Cape May, N. J.—Volume 32, page 52.

The Committee again asks for more time. "We recommend omission of 13, 76, 198, 218. Transpose to lower key: 89, 57, 2, 77, 195.

We are in possession of 4 new Hymnal tunes." Recommendation adopted.

1923—Cape May, Volume 33, pages 55 to 57.

(Several years ago the Committee on Synagog Music was instructed to undertake the revision of the Union Hymnal. The preliminaries did not meet with general approval, so the criticisms and corrections were duly filed. Your committee is ready to proceed with the task, and submits the advisability of further delay, to the wishes of the Conference. Adopted.) Report not signed by Harry Mayer, Henry Berkowitz, or Abraham Holtzberg, for reasons that do not appear. Article on Synagog Music by A. Z. Idelsohn, p. 344.

1924—Cedar Point—Volume 34, page 97.

No written report, but Chairman Singer brings an explanation to the effect that after a careful study of the problem, "we decided to employ a competent musician to do the editorial work under the direction of the committee, and that with this purpose in mind, we got into communication with Rev. Max Grauman of New York, who promised to prepare revised manuscripts, which were to be ready for presentation at this time. Unfortunately, Mr. Grauman was ill the greater part of the Winter, with the result that the work has not made the progress we had hoped for. Recommendation that the incoming committee be instructed to proceed along those lines, and if necessary to get in touch with other men, provided Mr. Grauman cannot, after his illness, prepare the manuscript he promised, was made." Report received and adopted.

TABLE OF RECOMMENDED ELIMINATIONS

Retain Words, Omit Music.

7, 10, 13, 14, 15, 17, 24, 26, 27, 28, 29, 32, 35, 36, 42, 44, 47b, 52, 53, 55, 58, 61, 63, 69, 74b, 77 (use original tune), 83, 84, 88, 89, 90, 92, 106a and b, 108, 115, 116a, 119, 121, 125, 126, (old hymnal No. 66), 128 (old hymnal No. 84), 131, 132, 133, 135a and b, 136, 138b, 143, 145, 150 (use Lewandowski of Vaye'ethayu), 154, 158, 169, 170, 171, 175, 178 (use original), 182, 183, 186, 188, 191, 192 (another setting), 194, 196, 197, 198, 201a, 202 (use original), 203 (Cf. 108), 207, 208 (Cf. 38), 211, 217, 221, 222 (use the well known setting), 225.

Retain Music, Omit Words

8a, 8b (use original), 31, 41, 62, 64, 99 (lower), 103, 104, 105 (old hymnal No. 86).

Retain Both Music and Words

1, 2, 3, 11, 16, 23, 30, 38, 40, 46, 47a (reharmonize), 51, 56 (reharmonize), 68, (use original melody), 74a (use prayer book version of words), 78, 95, 96, 97, 100 (reharmonize), 102 (separate if possible), 113 (reharmonize), 116b (lower), 117, 122, 123, 130 (funeral hymn,

re-set), 138a (reharmonize), 139 (reharmonize tone lower), 140 (original melody Shirhamaaloth; keep melody), 142, 146 (reharmonize), 147 (reharmonize), 151 (shift accent of melody), 152, 156 (use two melodies), 160 (reharmonize), 162 (original melody; reharmonize), 163, 164, 166, 174, 179, 184, 189, 195, 199 (reharmonize and lower), 201b, 205 (improve words), 210, 224, 226, 226a.

Omit Both Music and Words

5, 6, 9, 12, 18, 19, 20, 21, 22, 25, 33, 34, 37, 43, 45, 48, 50, 54, 57, 60, 65, 67, 70, 71, 73, 75, 76, 79a and b, 80, 81, 82, 85, 86, 87, 91, 94, 98, 101, 107, 109a and b, 110, 111, 112, 114, 118, 120, 124, 127, 129, 134, 137, 141, 144, 148, 149, 153, 155, 157, 159, 161, 165, 168, 172, 173, 177, 180, 181, 187.

Doubtful

4

Separate Words and Music

39, 49, 59, 66, 72, 93, 167, Cf. 59, 176, 185.

The report was received and adopted.

The following amendments to the By-laws of the Constitution were presented and were unanimously adopted:

That Article IV of the by-laws be amended by adding Section 6 to read as follows:

Representatives of the Conference on the Boards of the Union of American Hebrew Congregations shall hold office for the same length of term provided for tenure of office of the Union representatives.

That Article III, Section 1 be amended by adding (n) Committee on International Peace.

Section 14 shall read:

There shall be a Committee on International Peace whose duty shall be to gather information with respect to all international movements for peace and recommend co-operation wherever advisable.

Present Section 14 shall become Section 15.

The report of the Committee on Responsa was read by Rabbi Lauterbach.

REPORT OF COMMITTEE ON RESPONSA.

To the Central Conference of American Rabbis,

GENTLEMEN:

The Jewish Attitude Toward Autopsy.

Question:

What is the attitude of Jewish law towards the practice of autopsy? Are there any objections to it on the part of the Jewish religious consciousness? If there are such objections will you please inform me whether they are based on valid grounds and whether, in your opinion, these objections hold good even in our day?

Answer:

To my knowledge no law or regulation, expressly forbidding the practice of autopsy, can be found in the Bible or the Talmud or the Shulhan Aruk. It may safely be stated that in case the autopsy would not unduly delay the funeral one could not find the least support for any objection to it in these authoritative sources of Jewish law. In case the autopsy would unduly delay the burial one might object to it on the ground that the ancient Jewish law recommended burial on the same day in which the death occurred. For the law in Deuteronomy XXI, 23 "But thou shalt surely bury him the same day," though originally prescribed for the criminal who has been put to death as punishment for his sin, was understood by the rabbis of the Talmud to apply to every dead person even to one who died a natural and peaceful death. Hence they recommend that, unless delay is necessary for the sake of showing honor to the dead person or in order to have time for making the proper arrangements for the funeral, burial should take place on the same day in which the death occurred. One might, therefore, cite this talmudic regulation—which, however, is nowadays generally disregarded even by the orthodox—as a reason for objecting to autopsy if it would unduly and unnecessarily delay the funeral. But to the practice of autopsy as such one cannot find any express objection in the Talmud. On the contrary, one could cite the Talmud in support of the practice since it is evident from talmudic reports that some of the rabbis of the Talmud, no doubt prompted by their interest in the science of medicine, actually performed an autopsy.

According to the talmudic theory of anatomy, the human body contains 248 parts or joints רמ"ח אברים and 365 sinews or veins שס"ה גידין (b. Makkot 23b). Whether this theory of the rabbis is scientifically correct or not is not our concern now. But it is evident that they could not

have obtained the knowledge of anatomical detail upon which they based their theory except by dissecting a human corpse and counting its joints and sinews. Had they acquired this knowledge indirectly from non-Jewish physicians they would have quoted their authority or expressly mentioned that this was a theory of the non-Jewish scientists חכמי אומות העולם as they do in other cases when they mention theories of the wise men of the Gentiles (Comp. b. Sanhedrin 91b, R. H. 12a, Pesahim 94b). The fact that this theory is stated by the rabbis in an unqualified form as an indisputable fact certainly justifies the assumption that they learned this fact from their own direct observations by dissecting a human body. This assumption is confirmed by the following express report found in the Talmud (b. Bekorot 45a). Here we read that the disciples of R. Ishmael who had learned from their teachers that the human body contains 248 joints, had the opportunity to test this anatomical theory of their teachers. They obtained the body of a woman who had been sentenced to death and executed by the Roman authorities. They boiled the body and dissected it and counted the number of the joints and to their great surprise they found that it contains 252 joints instead of only 248. This fact seemed to refute the theory which they had learned from their teachers. They came to their master and told him that they have found by their own observation in dissecting a corpse that the theory about the 248 joints was not correct. The master answers them by saying שמא באשה ברקתם "Perhaps you have examined the body of a woman?" And he informed them that the theory about the 248 joints applied only to the body of a male but that the female of the species had four more joints. It is evident from this report that the practice of autopsy was not considered by the rabbis as forbidden or objectionable. The master does not express any surprise when he hears that his disciples dissected a human body. He does not reproach them for having done such a thing. He does not even ask where they obtained the body or whether it was a Jewish or a non-Jewish corpse. It evidently made no difference to him who the body was. This consideration would also answer the possible argument that it was only because the woman had been sentenced to death and executed as a criminal that they did not mind performing the autopsy on her body. In the first place it is doubtful if the rabbis considered the woman a criminal even though the Roman government treated her as such. The rabbis may have disagreed with the Roman law on the question whether the woman in the case deserved death or not. Secondly, even if the woman had been sentenced to death and executed by a Jewish court and according to the Jewish law, the rabbis could not have treated her differently from any other dead person. After she had paid the penalty for her crime her death brought her atonement and her body was not to be mistreated. Had there been a law against dissecting a dead body they could not have ignored such a law in this case on the ground that the body was executed to death and did not die a natural death. But above all, it is evident from

our report that when the disciples first reported the case to their master they did not give any details, they did not tell him whether it was the body of a Jew or a non-Jew, man or woman, saint or criminal, and the master did not care to ask for any details. Only when it was necessary for him to maintain the theory about the 248 joints, did it occur to him to ask: "Was it perhaps the body of a woman that you dissected and examined?" It is also significant that no discussion or remarks by later teachers follow this report in the Talmud. This *argumentum e silencio* has some weight considering that usually when some action or practice of older teachers is reported in the Talmud the later teachers if they know of some law forbidding such a practice, take up the discussion of the whole question. Evidently in this case, the later teachers did not know of any law forbidding the practice.

The objection to the practice of autopsy which is prevalent among Jewish people is based merely on the assumption that such a practice is a disgrace to the human body ניוול and an insult to the dead person בזיון המת And, of course, we are not permitted to treat disrespectfully a dead person. This supposition, however, that a post mortem examination constitutes a disgrace to the human body has no real basis in Jewish literature. It is true, in the Talmud (Ḥullin 11b) it is assumed that to dissect and examine a dead body might be considered a disgrace ניוול to that body, which, of course, should be avoided. This, however, holds good only in the case when it is done unnecessarily and for no good purpose. For in the same passage in the Talmud it is taken for granted that if such a post mortem examination might possibly result in saving another man's life—e. g., in the case of a suspected murder when a post mortem examination of the killed person might prove the innocence of the suspected murderer—we should by all means dissect and examine the dead body, so that we may possibly avoid the loss of another life משום איבוד נשמה דהאי ניוולא

And on general psychological grounds we have no reason to assume that the dead person would feel insulted if subjected to a post mortem examination. We may rather assume the contrary. Just as a living person, while undergoing an operation, has no objection to physicians and students seeing him cut open and watching the surgeon performing the operation, so also the dead person, since it gives him no pain, would have no objection to the physicians cutting him up in order to learn the cause of his death or the nature of his disease. To apply the Talmudic phrase דניחא ליה לאינש לקיומי מצוה בגופיה (Pesahim 4b) in a somewhat different sense than the one in which it was originally used in the Talmud, we may say it would rather be pleasing to the dead person to know that he is benefiting humanity in that from his body the physicians might learn to combat disease and to alleviate the sufferings of other people. The consideration that by a post mortem examination the physicians may learn the nature of a certain disease and thus be enabled to help

other people suffering from the same disease has indeed led two great rabbinical authorities of the 17th and 19th century to permit autopsy under certain conditions. R. Ezechiel Landau (1713-1793) in his Noda bi-Yehudah Tinyana, part of Yore Deah No. 210, and, following him, R. Moses Sofer (1763-1839) in his Hatam Sofer part of Yore Deah No. 336 permit autopsy but only when there is in the same locality another person suffering from the same disease from which the person to be subjected to autopsy died. Their reasons for permitting the autopsy are very cogent. Since by the autopsy the physicians may learn to understand better the nature of the disease and thus be enabled to save the life of the other person afflicted with it, it is a case of פיקוח נפש . And according to the talmudic-rabbinic law, all the laws of the Torah, excepting those against idolatry, incest and murder, may and should be violated if necessary for the saving of a human life (b. Ketubot 19a). According to this talmudic-rabbinic law, then, even if there could be found an express law in the Torah prohibiting the dissecting of a human body it would have to be ignored in favor of autopsy which might lead to the saving of a human life. Thus far we can fully agree with these two great rabbinical authorities. But with all due respect to them we cannot see any reason for limiting, as they do, the permission of autopsy only to cases when there is right then and there another person suffering from the same disease who might immediately be benefited by the findings of the physicians. The talmudic law that consideration for the saving of a human life sets aside any law of the Torah except the three mentioned above applies also to doubtful cases, that is, when we are not sure that by the act involving a violation of the law we shall save a human being, but there is merely a chance of saving a human life, we should nevertheless proceed with the act and ignore the law (b. Yoma 88a). And certainly there is more than a mere chance or probability that the enrichment of the medical science and the wider knowledge and experience gained by physicians from their findings through autopsy will result in the saving of human life here and now or somewhere else and at some other time. For in our days any discovery made in one hospital and the knowledge acquired by one physician in one part of the world is easily communicated through books or medical journals to physicians living in other parts of the world. We can, therefore not argue against autopsy even in such an instance when we do not know of any person suffering from the same disease. For if there is no such case here it may be elsewhere and if there is none right now it may turn up tomorrow or next year.

I believe that in the above I have proved that there can be no objection to autopsy on the ground of any biblical or talmudic-rabbinic law. I would go still further and state that in our days there are good reasons why Jewish people should modify their customary attitude towards autopsy. This attitude on the part of the Jews has created bad feelings among Christian students of medicine. In some universities in Europe Jewish

medical students find it very difficult and almost impossible to get admission to the medical laboratories for this very reason because Jews ordinarily refuse to deliver Jewish corpses for purposes of anatomical dissection (comp. Yearbook of C. C. A. R. vol. XXXIII, 1923, p. 452). The exclusion of Jewish students from the anatomical laboratories ultimately means that Jewish students will be deprived of the opportunity of studying medicine. For we must consider the possibility of such an attitude towards Jewish medical students on the part of Christian students or university authorities, spreading to all other universities outside of Poland, Austria-Hungary and Roumania, if we Jews persist in our unjustified objections to autopsy. These considerations have prompted orthodox Jewish communities in Europe to change their attitude towards autopsy and to agree to deliver Jewish corpses for purposes of anatomical dissection. According to a report from Bucharest, Roumania, printed in the Jewish Daily Bulletin, March 10, 1925, p. 3, the Jewish community in Jassy has agreed and has actually already begun to deliver Jewish corpses for dissection to the university of that city. No doubt this decision of the Jassy community had the approval of the rabbinate of that city. Another dispatch of the Jewish Telegraph Agency brings the following report from Kishineff (printed in the Jewish Daily Bulletin April 7, 1925, p. 1): "An unparalleled scene took place in the hall of the local rabbinate when an aged Jewish physician made a declaration of his intentions with regard to his body after death. Dr. Rabinovitch, sixty years of age, before Rabbi Zirelson and a "Minyan" (ten men, the quorum necessary for solemn declarations) declared that after his death his body should be delivered to the Medical College of Jassy University for dissection in order to remove the cause of the anti-Semitic riots among the Roumanian students, who claim that the Jews refuse to submit Jewish corpses." And according to press reports the Jewish Burial Society in Szegedin, Hungary, resolved to deliver Jewish corpses for purposes of anatomical dissection to the medical laboratory of the university of that city (see American Jewish Yearbook XXVII (1925) p. 33). If all these reports are true, and we have no reason to doubt them, they certainly prove that the authorities of the Jewish community in Jassy and the members of the Hebra Kadisha in Szegedin, as well as Rabbi Zirelson of Kishineff and the ten men associated with him who received the declaration of Dr. Rabinovitch, were all of the opinion that the Jewish religious consciousness can have no valid objection to autopsy. To this opinion I fully subscribe, as I cannot find any law in Bible, Talmud or Shulhan Aruk, which would justify such an objection.

Respectfully submitted,

JACOB Z. LAUTERBACH.

The report was received and ordered printed in the yearbook and it was further moved and carried that reprints of the responsum be made and sent to the members upon request.

Rabbi Rosenau: I am delighted that I came here this morning in time to hear this very illuminating presentation.

I take it that sufficient reprints will be made of this responsum to be available not merely for distribution by Dr. Lauterbach but to be obtained also by the members of the Conference.

We who happen to be located in the larger populous centers of the United States, and particularly in those communities where there are a number of hospitals, are frequently asked by superintendents of hospitals and by physicians, both Jewish and non-Jewish whether there is any valid Jewish objection to post mortem examination of Jewish bodies.

I find that whenever such a question comes up in our own city and I am asked to give an opinion it is always an opinion that does not carry with it the authority which an answer by Dr. Lauterbach can give.

I may therefore ask, not merely that we be sent a copy of this reprint, but also many copies of the reprint, in order to have them on hand when a need presents itself.

I should like to call attention to what seemed to be some of the causes that prejudiced more particularly those Jews basing their religious practice upon the Shulhan Aruch against the post mortem examination. I have been told by physicians in hospitals that the undertakers are to blame for the prejudice against post mortem examination. The very moment that a body is dissected it takes a longer time for the undertaker to receive the body and hence there is, according to his opinion, frequently a clash of dates in the funerals that he has to supervise.

The report of the Committee on Marriage Laws was read by Rabbi Samuel S. Cohon. (See Appendix J.)

The discussion was participated in by Rabbis Brickner, Cohon, Jacobson, Philipson and Schulman.

For discussion, see page 372.

The report of the Commission on Social Justice was read by Rabbi Nathan Stern.

REPORT OF THE COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: In its 1924 report to the Conference, the Social Justice Commission recommended that "an effort be made to have the Social Justice Program presented at the Biennial meeting of the U. A. H. C. at St. Louis in the hope that the Conference Program might receive not only publicity among the laity but also their favorable endorsement."

This Commission heartily congratulates the Conference on the adoption of the Program by the Union in its St. Louis convention. It is obvious that our Program gains greatly in authority by the endorsement of the laity; it has become the official pronouncement of the Reform Jews of America. It also means that the application of the Program to every day life is brought nearer.

The Union has appointed a Commission composed of both rabbis and laymen which is to be known as a Social Justice Commission; as the first meeting of this new Commission is still to be held, the exact scope of its work cannot be defined. The future Program of the Conference Commission should depend on the plans of the Union Commission. It is to be hoped, of course, that the contacts which the Conference Commission has established with the Federation of Churches and the Catholic Welfare Council will be continued.

Respectfully submitted,

HORACE J. WOLF,
Chairman,
NATHAN STERN,
WILLIAM ROSENAU

The report was received and adopted.

The report of the Curators of Archives was presented by Rabbi Englander.

REPORT OF CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your committee begs to report that a considerable number of conference year books and reprints were sent out at the request of the Secretary of the Conference. Special mention might be made of volumes sent to England (Rev. W. Levine), the Juedisch-Theologische Seminar, Breslau, Germany, to India (Prof. E. Moses Ezekial and S. Samson) and to the library of Tel Aviv, Palestine.

Your committee regrets to report that requests for volume 33 could not be met as we have no spare copies on hand. If at all possible, efforts should be made to obtain a number of copies of this issue for keeping in our special Archives in which we keep at least ten copies of each publication.

Your committee recommends that the usual Honorarium of $10.00 be granted to E. Glassbrenner caretaker of our stock. The sum of $3.11 is due for postage.

Your committee recommends a sum of not less than $25.00 be placed in charge of Miss Goldstein, Secretary in the Chairman's office.

Respectfully submitted,

HENRY ENGLANDER,
Chairman,
JACOB Z. LAUTERBACH,
JULIAN MORGENSTERN.

The report was received and adopted.

The report of the Committee on Liturgical Literature was read by Rabbi Philipson.

REPORT OF THE COMMITTEE ON LITURGICAL LITERATURE

To the Central Conference of American Rabbis,

GENTLEMEN: As Chairman of the Committee on Liturgical Literature I have the honor to report that the Committee held a meeting in the city of Cincinnati, March 25, 1925.

At that meeting the Chairman submitted a request that had been made to him for a number of services for boys and girls in summer camps. Five such services written by Rabbi Edward N. Calisch were printed in time for the summer season.

The Chairman of the Committee on Union Hymnal, Rabbi Louis Wolsey requested this committee to furnish the texts for the children's services to be included in the revised Hymnal. A sub-committee has been appointed to prepare these services and is now engaged in this task.

Your Liturgical Committe by a mail vote decided in favor of issuing a special ritual for divine services in colleges. This action was taken in response to a request made by Rabbi Benjamin Frankel, the director of the Hillel Foundation work of the B'nai B'rith. It is hoped that this booklet will appear during the coming year.

Respectfully submitted,

DAVID PHILIPSON,
Chairman.

It was moved and adopted that the Liturgical Committee cooperate with a committee from the B'nai Brith Hillel Foundation in preparing a manuscript for a student prayerbook which shall be submitted to the members of the Conference for criticism and suggestion before being adopted.

The report was adopted as amended.

Rabbi Feldman: May I ask with reference to the special liturgy for the college students, whether that means that it will be simply a reprint of part of our Union Prayerbook, or a different service?

Rabbi Philipson: I expected that question. I submitted this to the Committee by mail vote; it is not to be a reprint of the Union Prayerbook service; it is to be a service written especially for use in colleges at divine services.

Rabbi Feldman: May I as a member of the Conference protest vigorously against another ritual for our college boys? I think the time has come for us to stop issuing new prayerbooks. Let us get all the spiritual inspiration we can out of the one we have. These boys and girls who go to colleges come out of homes where many of them have been accustomed to the Union Prayerbook; you will get them accustomed to a new prayerbook; then they go back into the community and have to become acquainted again with the old prayerbook. We have just revised our prayerbook and if we cannot use the whole prayerbook for student congregations let us reprint part of it, but let us not put out any more prayerbooks.

President Simon: May I state that at the Executive Board meeting the sentiment was not favorable to the issuance of a special camp service. No vote was taken, and it was suggested that the convention take a definite stand on the question.

Rabbi Charles S. Levi: Is it within the right of the Executive Board to authorize the issuance of any literature, especially

a service, without first submitting the question to the members of the Conference?

Rabbi Philipson: It was issued because we felt there was a need; it was an emergency. The understanding was it was to be sent to every member of the Conference.

Rabbi Levi: The answer has come from the Chairman of the Committee, and I wish to say this: when I received that camp service I could not agree with the Chairman of the Ritual Committee that it was worthy of the Conference.

President Simon: I wrote to you, without passing any judgment as to the quality of that camp service, and embodied in my letter a copy of Rabbi Marcuson's printed letter that this was an emergency and a temporary piece of literature, and furthermore added that you and every member are expected to send in recommendations, suggestions and amendments.

Rabbi Levi: I very distinctly remember I answered that circular when it came from the Secretary. My position is that the Conference is supreme, that no literature should be issued without being first submitted to the members of the Conference.

Rabbi Sol Landman: I want to speak for a few minutes with regard to the necessity for a special ritual for college students, and the very question that Rabbi Feldman raised is the one that if properly answered will point the need.

Why should we have a ritual that the children are being reared in, and then when they go to college have another ritual, and then have them change from that to the Union Prayerbook?

At a religious survey of the Jewish students at Wisconsin last year, we asked their reaction to the ritual, in an attempt to find out what their attitude was in the matter of attending religious services. Virtually every single questionnaire that was returned said that they got no inspiration from the service of the Union Prayerbook because they do not understand it.

Most of them I will admit are students who come from orthodox homes and are not entirely conversant with the spirit of the Union Prayerbook ritual which is not so vastly different from the sense of the orthodox ritual, which they may have understood when they prayed in their synagog in Hebrew. The fact of the matter is that it has no inspiration for them. Some way must be evolved of bringing the spirit and the ideals of Judaism to them through the ritual that will capture their imagination.

The thing is much more far-reaching. It has to go back perhaps to an introduction of some sort of graded liturgical study into the religious schools that will train them up when they reach adolescence so that the ritual will have some meaning for them. But in the meantime when they have no interest in things Jewish, receive no inspiration from the ritual while attending religious service in the age of adolescence, we must evolve some means to enable our students to catch the spirit and the idealism of Judaism, and prepare them when they get out of college to appreciate the Union ritual as we have it. Then perhaps we can hold them and inspire them religiously.

Rabbi Feldman: I move that the Conference views with disfavor the publication by the Conference of a ritual for collegiate use.

Rabbi Philipson: That brings a very serious matter to our attention. If the Conference does not issue that prayerbook it will be brought out anyway. Now this is the situation. We are the rabbinical Conference; we are supposed to issue prayerbooks. Here is a possibility that another organization that does this work in college will prepare the prayerbook. That is a new angle, and injects a new factor into this discussion. I want you to know this so that you will vote intelligently for if we do not—it will be issued by others. I myself did not favor this. I suppose most members of the committee did not, but it was because we knew of this that we felt it might be better to do it.

Rabbi Frankel: I think the men who are working in the universities know definitely the need of a prayerbook that will satisfy the needs of the university student. When our prayerbook was constructed we did not have in mind the kind of service for university students which we are now giving to the students. Our services are often held on Sunday and we felt the need of an adequate week-day service.

The week-day service in the Union prayerbook was not given the attention that the Sabbath Service received. It is a short service. We need a specific week-day service which will have the importance of the Sabbath Service. Such a service is not to be found in the present prayerbook.

We appeal to the Conference as that body which should provide for such needs as they arise. There is we believe a definite need. We are coming to you and asking you to satisfy that need. If the Conference does not meet that need, much as we dislike doing it, we shall be compelled to publish it ourselves. Such was the content of my remarks to Dr. Philipson.

Rabbi Fox: I want to ask whether it is true that the majority of the boys and girls at the universities are the sons and daughters of orthodox parents who have no knowledge of the Union Prayerbook?

Rabbi Feldman: The complaint at first was that people did not understand Hebrew; so we produced a prayerbook in English; now we are told they cannot understand English. What are we going to do now; get it out in Yiddish?

Rabbi Foster: I have been attending college services for quite a number of years at Princeton University and I have had the great privilege of leading a service for the group that assembled there on Thursday night. For some time I have watched very closely the reactions to the services as a service. I am convinced that there is no need of a new ritual for our college students, but there is need, and great need, of a right approach on the part of the leader to meet the college point of view. I think we ought to make a clear distinction between these two things,

and handle the problem as it arises. I am profoundly convinced that if we can interest our young people from a religious point of view in things Jewish, we will do our full duty, but there is no need of a change of ritual. If we feel that there is need of a changed ritual to meet a college point of view, then our present ritual has deficiencies and ought to be corrected for our congregations also. I believe that we should do our best to meet the college point of view, not through a new ritual, but through our message in an academic spirit. This can be done best by the leaders in the districts where the colleges are located. To do this I do not think it is necessary to create a new ritual.

Rabbi Harris: In the discussion one of the speakers proved too much. He said the reason why the Union ritual was not satisfactory was that it failed to inspire the men. Now the men of the college are not different human beings than those out of the college. It is therefore a reflection on the prayerbook itself, but it is more than a reflection on the Union Prayerbook because the Union Prayerbook selected what it regarded as the essence of the old classic prayerbooks. None-the-less it may not succeed in an emotional appeal. If therefore our prayerbook fails to inspire the young man, it calls not for a new service for the college, but for a new service for us all.

Rabbi Abrams: I understand that the question concerning the need of a separate ritual has come primarily not from the student synagogs but directly from the B'nai Brith Hillel Foundation officials. It seems to me in a definite sense this has not a place here, and I would suggest that, for the good of that movement, whatever good there may be in it, and for the good of the work which the Hillel Foundation is doing (for it is ministering to the orthodox and all other groups on the university campus), this thing be done by them. I think it would then meet with greater approval and there would be greater benefit than if we did it. After all if we, as a group of American Reform Rabbis, prepare that ritual for the Hillel Foundation or the student synagogs, many of those to whom the Hillel Foundation tries to minister will not respect it because they know that it

comes from us. I would suggest therefore that we ignore this entirely. If there is any need of a special student ritual to be used at religious services, leave it to the Hillel Foundation.

Rabbi Brickner: It is my understanding that on the campuses where Hillel Foundations exist there are two services, a service for those who want to come to a Reform service and one for those who want to attend orthodox services. If that is true is it necessary to have another service—for those who are used to the Union Prayerbook?

Rabbi Frankel: We have two services, usually. The service we are asking for is a service for the Reform Synagog, but who else should do it but the Central Conference of American Rabbis? We do not have a combined service; it is a ritual for the Reform service that we require. We will later take up the problem for the Orthodox service.

Rabbi Brickner: I should like to know of what the discontent with our ritual consists on the part of those who attend the Reform service.

Rabbi Frankel: I am scheduled for a paper Friday morning which indicates from the results of a questionnaire where the dissatisfaction lies.

Rabbi Schulman: Would it be impossible to exert sufficient influence upon these people to maintain the influence of our Union Prayerbook? If our young men are to be influenced religiously, one of the first things needed in our time is the establishment of a moral authority, and if we change our ritual every time any particular group says that it has particular needs to be met, then in the end we discredit our own ritual.

Could not the leaders exert influence on the young men, the Reform young men, to make them feel that if the ritual is good enough for every temple in the United States, it ought to be good enough for them?

Rabbi Frankel: We could not for this reason. If the prayerbook is to function as a source of moral inspiration, it must carry meaning, and if it does not at least have conceptional content for the student how can any one make it a source of moral inspiration.

Rabbi Franklin: There were a number of things that I had in mind to say when this discussion began but many of them have been said by others.

In regard to the question that Rabbi Abrams raised, as to the initiative in this matter, I may say that that matter has come before the Conference, not directly through the Hillel Foundation at all. A study of the reports of the Committee on Religious work in Universities, running back through several years, will indicate that from that Committee came the suggestion on a number of occasions that some special ritual for the use of Jewish college students be devised.

I am going to utter a heresy. The quesion has been asked why is the Union Prayerbook, which satisfies the needs of all our congregations not sufficiently inspirational for our college students? And I am going to answer you that, despite the fact that over two hundred of our congregations use the Union Prayerbook, it is not an inspiration to our congregations. Despite the fact that it has been revised and revised again, I am bold enough to say that it does not meet the devotional needs of our people today, and for many reasons into which I am not going to go except to point out as a single instance: viz. Bible passages are inserted in the Union Prayerbook directly from the new translation of the Bible, a translation good enough for reading, but not at all fitted to devotional purposes.

Moreover, the content of the Union Prayerbook is not the content that will appeal to the soul and the hungry spirit of the young man and the young woman, and say what you will, the young man and the young woman in our colleges today are not as indifferent and not as callous as some of you would have us believe. I believe that I have had a contact with college students ranging through perhaps as many years as most of the men on this floor; at least for eleven years I have been in very close and

intimate contact with the great student body at the University of Michigan; I know their needs, I believe, and I know their spirit too, and I want to say to you men and to the best of you men, that if, out of the total membership of your congregation week by week you would have sitting at your feet a proportion of your members equal to the proportion of the men and women enrolled in our colleges, who come Sunday night after Sunday night throughout the year to a religious service at the University of Michigan, you would be doing very well, very much better than you are doing today, and you would have great cause for satisfaction. For when you remember that, out of a Jewish student body of perhaps 500 young men and women an average of 150 and sometimes a great many more than that come week after week, the proportion is very good.

But the mere fact that they come does not mean that they are wholly satisfied with what they are getting. I know that they are not, and they are begging and praying to us to give them something that is going to stimulate them during the week in their college work, in their contacts and so forth; and for my part I do not ask that an entirely new ritual be written, but I do hope that there will be at least inserted in some little manual, that shall be published for college students, some special prayers that may answer their needs and help the young people solve the problems that are specifically theirs. I do not ask for a new prayerbook, but I do ask that some special prayers be inserted that will be personal, that will answer the individual and subjective needs of the young man and the young woman, and that they will not be a mere repetition of the prayers that have come down to us through the ages and which, despite all the fine sentiments and associations that surround them, do not answer the need of the modern day young man and young woman.

Rabbi Landman: Is not this a matter which if it is referred to the Executive Board can be better worked out by a Committee of the Board and a Committee of the Hillel Foundation?

President Simon: On the contrary. The Executive Board felt that it was something that the members should discuss and in which they were vitally interested.

Rabbi Charles S. Levi: I wish to say first in regard to creating devotion, you cannot create it. It must be there, it proceeds from the individual. As regards personal prayers, the prayerbook is written for all Israel. We can all have that same objection, we can all say it does not appeal to me personally, but it does appeal to me as a member of the household of Israel. The social conscience, the social aspirations are emphasized; the universal idealism is stressed in our prayerbook; it is not the individual salvation idea that is characteristic of our prayerbook, and makes it unique and distinct. Consequently I say the more we divide ourselves up into camps, groups,—I am not even in favor of mere children's services—I am not in favor of that separatism in congregations which sets aside on hour on Yom Kippur for children's services and other two hours for adult services, the more is it separatism from within. We are dividing ourselves up into groups unnecessarily. The soul that was born at Sinai is the soul that animates us up to this very day with its spiritual heritage, and I cannot see how any group, because they get together as a group, must in this wise be ministered to separately, and make us exercise our ingenuity to work out a separate spiritual consciousness for them. If this is merely a matter of an additional weekday service, with the underlying thought that this weekday service will satisfy scholarly hearts and scholarly souls and informed spirits, then I cannot see any objections for the Conference taking action today by authorizing the Executive Board to prepare an additional weekday service of the Union Prayerbook. We can maintain our own authority in continuing the Union Prayerbook. There is nothing militating against that recognition by our authorizing the Executive Board to prepare an additional weekday service, with this thought in mind, that it shall minister especially to the need and the wants of Jewish student congregations in universities.

Rabbi Morgenstern: I have the feeling that we ought to be very happy at this moment. I at least am very happy that the Jewish students in our universities wish to pray Jewish prayers and to worship with a Jewish service that will be inspiring to them.

It has not been so many years since this problem of the lack of Jewish spirit in our Jewish students in the universities troubled us exceedingly. We were convinced that the Jewish students had lost all Jewish spirit and desire for self-expression as Jews. Now we find that they do want to express themselves in this way and they ask for a service that will voice their innermost thoughts of devotion and reverence.

I am heartily and unqualifiedly in favor of the proposition. I rejoice in it; and I want to tell you why, and why I hope that something positive will come out of this:

I have conducted services for students at universities, not often but occasionally, and invariably I have found that the ritual portion of the service is absolutely dead. A service at a university is not like a service in a temple. There is only a very limited time for the entire service. The result is that you use, so far as the ritual goes, only the skeleton of the service in the prayerbook, only the basic formulae, but you do not get down to the real personal spirit of devotion which these students are eager to express. Now all that this request means, as I understand it is this: it is not a new prayerbook they are asking for; it is not even a different service. Let us not err in making a fetish out of our prayerbook; let us not forget that a prayerbook like everything else in religion is a growing process. These are things that are outgrown in time; new demands arise and must find their response in the prayerbook. That is what these young men are asking us to do; to give them a service that will enable them to pray with Kavvana, with an expression of personal adoration, of personal contact with Deity. We must give that to them. Let us not make the mistake of thinking that the Union Prayer book is no more than that which is bound between the covers of two volumes; let us grasp the idea that the Union Prayerbook is an extensive thing, that it voices the religious aspirations of the Reform Jewish group of America and perhaps the religious aspirations, eventually, of *Klal Yisroel* in America; let us think in larger terms than two books. Perhaps we have too much in those two books; perhaps we would do much better if we had smaller books, but more of them, different kinds of services but with a central thought and a single Jewish spirit running through all

of them; that would be our Union Prayerbook, if you wish, a kind of a loose-leaf Union Prayerbook; that is what we need.

Now of what will such a service consist? It will consist, most probably, of some of the traditional formulae. It will not be a new service; we need not fear that we will discard the Union Prayerbook; what we need fear only is to discard entirely the traditional service which is in the Union Prayerbook. We shall not do that. Certainly this service will be built around the traditional prayerbook; but in addition it will have something in it which will appeal directly to our Jewish college youth.

There is a reason why the Jewish youth needs a new college service. Do not forget that the psychology of the college student is a peculiar thing. He lives for the four years in college in a world somewhat different from that in which you and I move; he has certain different standards, different ethical principles, regardless of whether they are right or wrong. What is wrong in them the student outgrows as soon as he leaves college. But now we must face the psychological fact, that you cannot feed a baby on the food of an adult, nor can you feed an adult on the food of babies. These young men and young women have certain different ideals, ideas, different standards and different psychology and we must recognize this fact. Let us not fail to appreciate that intellectually and from the standpoint of mental training our college men and women are probably in advance of ninety per cent of the people in the temple, and what will satisfy the unthinking minds of people in temples, will not satisfy the thinking and searching minds of college men and women.

I think that there is every reason for us to prepare this service and to regard it as an integral part of our Reform Jewish service or of our Union Prayerbook, if you want to equate the two terms. I rejoice that the demand has come to us, and that instead of going ahead and deliberately preparing their own text, they come to the Central Conference of American Rabbis and say: we wish you to prepare the service for us. I think that we should rejoice at the opportunity, and grasp it most eagerly.

Rabbi Newman: I have only one word to say. We formed a Jewish Student Congregation at the request of the students

themselves within the last year at the University of California. We need a service and wrote for the leaflets which the Synagog and School Extension Department prepares. We use these, but find them inadequate. We can introduce the Union Prayer Book, but I believe that it too would be inadequate for the needs of all groups on the campus. Personally I know we would welcome a tentative ritual based on the needs of college men and women as we encounter them at the University of California. Personally I see no harm in making the experiment at least, and I hope that the vote of this group will be that a Committee be appointed. I do not know specifically what form the action should take; perhaps it would be best to cooperate with the Hillel Foundation and other existing groups to frame, in a tentative way, within the next year, a prayerbook which can be tried out for a year; necessary action can then be taken. Surely there can be no danger in an experiment of this kind. Knowing as we do the rational, conservative spirit of the young people, we can feel sure that nothing iconoclastic will be done. I sincerely hope a trial will be given this matter.

Rabbi Isserman: I have lived with college men and still associate with them, and my intimate experiences with and knowledge of them, have firmly convinced me that no ritual this body or any body can devise will satisfy their religious needs. When I was a student at the college, the Reform ritual was too reform, the Conservative too conservative, and the Orthodox too Orthodox for me.

There comes a period in the life of every thinking young person when he is in revolt against form and ritual of any kind, and when he throws overboard many of the institutions of the past. Religion is one of them. Religion has little appeal to the college man. For him prayer fills no need. He is too strong, too energetic and too powerful to feel the yearning for some sustaining power and some sustaining strength. The need for prayer is alien to him. In my own experience with the student services at the Universities of Princeton, Harvard and Pennsylvania, I have noticed that the students come neither to pray nor for religious communion. They come for the lectures. Whenever a

headliner is scheduled to speak, the services are thronged, and whenever a rabbi of local reputation delivered the sermon, the crowd was small. If this Conference were to draw up a new ritual, I feel certain that students will find much to criticise, as much as they find in the old. Let us not delude ourselves. No one prayer book will prove the religious panacea for the Jewish youth. Sound scholarship in the pulpit and vigorous intellectuality may be able to attract and hold the youth. Prayer and ritual cannot. The need for prayer and the consciousness of God are powers which develop in later life.

Rabbi Philipson: I would like to ask Rabbi Frankel, "Have you a prayerbook in mind, or an outline of any kind?"

Rabbi Frankel: I have the needs in mind. We are using at present the Union Prayerbook. I think the attitude of the students in this question is very important. What they think is more important than what we think. We have compiled very carefully the attitude of over three hundred students toward this very question. I would like to have this discussion, if possible, postponed until my paper which contains these student reactions is read.

Upon motion, action was postponed until after the reading of Rabbi Frankel's paper (page 174.)

A paper on Modern Jewish Academies was read by Professor Jacob Mann. (Appendix E.)

A paper on Changing Functions of the Rabbinate was read by Rabbi Joseph S. Kornfeld. (Appendix F.)

The discussion on both papers was combined. The discussion was participated in by Rabbis Samuel Schwartz, William B. Schwartz, Samuel Thurman.

A report of the work of the Pro-Falasha Committee was read by Rabbi J. Max Weis and an appeal was made for the appointment of a Committee for the establishment of the Jewish Foundation of America.

No action was taken by the Conference.

An invitation to hold the next convention at Asheville, N. C. was extended by Rabbi Jacobson and referred to the Executive Board.

The report of the Committee on Resolutions was presented by Rabbi David Lefkowitz.

1.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions respectfully submits the following report:

I.

Owing to the increased cost of printing Hebrew in Germany it has come to our attention that the Mafteach Ha-Talmud by Professor Michael Guttman will again have to be interrupted. The single sheets cost $75.00 and there being 40 sheets in a volume, each volume will cost about $3,000.

Be it *Resolved* therefore that the Conference grant a subvention of $500.00 to Dr. Guttman for each volume he publishes.

Respectfully submitted,

JACOB H. KAPLAN,
HENRY ENGLANDER,
ABRAHAM FEINSTEIN,
JACOB Z. LAUTERBACH,
JULIAN MORGENSTERN.

Your Committee recommends that this resolution be referred to the Executive Committee for favorable consideration of a subvention of $500.00 for the [illegible] volume.

The recommendation was adopted.

II.

Inasmuch as Professor David Neumark has left a great amount of unpublished manuscript, be it *Resolved* that the incoming Executive Board take into consideration the advisability of having this materal examined by a committee, to be appointed for this purpose, and present a report to the next Conference as to whether any step should be taken toward the publication of these manuscripts.

Signed

DAVID PHILIPSON,
H. G. ENELOW,
EDGAR F. MAGNIN,
ABBA HILLEL SILVER,
SOLOMON B. FREEHOF,
GERSON B. LEVI.

Your Committee approves this resolution and recommends that it be referred to the Executive Board.

The recommendation was adopted.

III.

WHEREAS, in recent years tendencies have manifested themselves looking to a more direct and positive application of the healing and hallowing power of religion to the ills of body and mind; and

WHEREAS, certain movements have been recently initiated in the Synagog by individuals which, in their specific form, may or may not be compatible with the spirit and traditions of the Synagog.

Therefore, be it *Resolved*, that the incoming Executive Board be empowered to appoint a committee to investigate whether, and in how far, in keeping with its traditional interpretation of religion in terms of life, the Synagog may devise a more adequate program and technique for coping with physical and mental infirmities and report back to the next Conference.

SAMUEL KOCH,
LOUIS WITT.

Your Committee, after careful deliberation reaffirms its recommendation that this resolution be referred to the Executive Committee for its consideration.

A motion to table the resolution was lost. Ayes, 34—Nays, 46. A motion to refer back for rewording was adopted and the reworded recommendation 'to refer to the Executive Board' was carried. (Discussion page 157.)

Rabbi Moses P. Jacobson requested that his vote be recorded in the negative.

IV.

WHEREAS, representatives of American Israel in Philadelphia agreed to initiate a campaign for $15,000,000 for Russian and Palestian reconstruction.

Therefore, be it *Resolved* that the Central Conference of American Rabbis pledge its undivided support to the project.

ABRAM SIMON,
ISAAC E. MARCUSON.

Your committee recommends the adoption of the following resolution:

This Conference heartily endorses the United Jewish campaign for $15,000,000 under the Joint Distribution Committee and calls upon the members of the Conference to aid the campaign in their respective communities.

An amendment that the words 'upon the basis of the resolutions adopted at Philadelphia' shall be added after the words 'the Joint Distribution Committee' was lost. Ayes, 34—Nays 36.

The resolution as recommended by the resolutions committee was adopted. Rabbis Brickner, Reichert and Taxay asked that their vote be recorded in the negative.

A motion to reconsider this action was laid upon the table. Ayes, 37—Nays, 17.

It was moved and adopted that all discussion bearing on this resolution be omitted from the year-book.

V.

WHEREAS the Menorah Journal has offered to put at the disposal of the Conference the articles on Pharisaism by Herford, be it *Resolved*, that the Executive Board be instructed to have printed. . . . copies for free distribution. (Number to be left to the Executive Board.)

ISAAC E. MARCUSON,
DAVID LEFKOWITZ.

Your Committee recommends that the resolution be referred to the Executive Committee for favorable action.

The recommendation of the Committee was adopted.

VI.

It would be a matter of considerable interest to ascertain just what is the status of the sermon in the pulpits of our reform congregations today—of historical as well as religious interest. In order to bring this about, we submit the following resolution:

Resolved, that the President of the Conference appoint a special committee which shall have the following duties:

a. To select an especially fertile text from one of the sections of the year.

b. To circularize the members of the Conference, requesting all of them to preach upon this text on the same Sabbath, to write out their sermons, and to send them with a pseudonym to the committee.

c. To make a selection of some thirty or forty of these sermons, not necessarily the best literarilly or homiletically, but those most representative of different methods of approach, and to publish them.

With reference to this resolution, your committee is of the opinion that the present phrasing is subject to misunderstanding. As far as the status of the sermon in the Synagog is concerned, your committee begs to call the attention of the Conference to the very able and exhaustive treatment of the subject before this body at its last meeting by Rabbi Gerson B. Levi.

If, however, the resolution refers to the present day style of treatment of sermonic material in Jewish pulpits, the Committee suggests that this would be an excellent theme for a study by a competent member of the Conference, rather than a subject to be referred to a Committee, for what would evidently turn out to be a statistical report.

Your Committee therefore refers the resolution in this form for favorable consideration to the Executive Board.

The recommendation was adopted and referred to the Executive Board.

VII.

Resolved, that the Central Conference of American Rabbis is opposed in principle to legislation providing for compulsory Sunday rest. Be it further resolved that the Conference request the Executive Board to register in due time its vigorous protest against the Jones bill (S. 3218, April 24, 1925) now pending in Congress.

Your Committee recommends the adoption of this resolution with the addition of the words, "for those who observe another day of rest" at the end of the first sentence.

The recommendation was adopted.

VIIIa.

Resolved, that the Central Conference of American Rabbis approves the resolution of the 23rd Congress for Universal peace requesting a thorough and minute revision of school Manuals which would awaken Chauvinism and sentiments of hostility, and commend the activities of

the central European office of the Carnegie Foundation and others for their work in arousing public opinion against the evil of text books and reference books which contain matter that awakens Chauvinism, prejudice or hatred towards nations in groups. Be it further *Resolved* that the Conference request the Executive Board to consider the advisability of the Conference's active co-operation with these agencies that are engaged in fighting this evil.

In view of the fact that the Resolutions Committee lacks sufficient information to warrant a definite stand on this important subject, we recommend that this resolution be referred to the Committee on International Peace for its consideration.

The recommendation was adopted.

VIIIb.

Resolved, that the Central Conference of American Rabbis recommends the Resolution adopted by the Universal Congress for peace at Berlin, in the fall of 1924, asking the League of Nations to see that the existing treaties for the protection of monarchies are kept, amplified and properly applied and that they are extended to the states that have no such treaties.

Your Committee recommends that this resolution be referred to the Committee on International Peace.

The recommendation was adopted.

IX.

WHEREAS, there exist at present confusion and divergent views concerning the status, the content and the nature of religious work done in the student congregations and other Jewish bodies on the campus of the unversities, and

WHEREAS, we very much desire to bring about, for the general good of the Jewish cause throughout the country and for the more specific good of the Jewish student of whatever shade of religious beliefs he may espouse, a closer degree of co-operation and

WHEREAS, the B'nai B'rith Hillel Foundation from its very nature comprises and represents all shades of opinion in American Jewry.

Therefore, be it *Resolved* that we heartily endorse the B'nai B'rith Hillel Foundation and recommend that all bodies engaged in Jewish work on the campus co-operate with the Foundation wherever it is functioning.

SAMUEL A. ABRAMS,
EUGENE MANNHEIMER,
MEYER LOVITCH,
LOUIS L. MANN,
DAVID PHILIPSON,
MARTIN A. ZIELONKA.

Your Committee recommends the adoption of this resolution endorsing the Hillel Foundation and recommends that it be referred to the Executive Board for action through the proper committee.

The recommendation was adopted.

X.

Resolved, that it be the sense of this Conference that a special committee be appointed to consider all the aspects of the problem of increasing and spreading religious education among the nation's youth, with special reference to the possibility of co-operation with the public schools. It shall be the duty of this committee to frame a positive program which may lead toward a solution of this complex and difficult problem, a program which shall be constructive and satisfactory to every denomination and religious group in America. In order to reach such solution, this committee shall be empowered to confer with representatives of the religious and educational organizations of America. The committee shall make report of its findings and progress at the next annual convention of the Conference.

JULIAN MORGENSTERN,
SAMUEL SCHULMAN,
SAMUEL SALE,
MORRIS NEWFIELD,
HARRY A. MERFELD,
JAMES G. HELLER.

We recommend that it be the [illegible] of this Conference that a special committee be appointed to consider all the aspects of the problem of increasing and spreading religious education among the nation's youth. We favor the continued development of midweek after school and week-end religious education entirely divorced from the public school system and under the supervision of the individual religious bodies. We oppose the plan to release children during school hours for religious training or any effort which seeks to link up religious education with the public school system.

Both the resolution and the recommendation were referred

to the Commission on Religious Education for further study and report.

Respectfully submitted,

DAVID LEFKOWITZ, *Chairman,*
SOLOMON FOSTER,
SOL. L. KORY,
MORRIS S. LAZARON,
GERSON B. LEVI,
EUGENE MANNHEIMER,
SAMUEL S. MAYERBERG,
LOUIS I. NEWMAN,
IRVING F. REICHERT,
SAMUEL SALE,
GEORGE SOLOMON,
NATHAN STERN,
GEORGE ZEPIN.

The report was adopted as a whole as amended.

DISCUSSION ON RESOLUTION III.

Rabbi Witt: Cannot we add the words "favorable consideration? There are some of us who feel that our Jewish religion is quite remote from the lives of the Jewish worshippers. We feel that the application of religious thought to human life can be made more extensive than it is today. We feel we should avoid the name Science, but that there is very much in Christian Science from which we may learn. We feel that that which is good in Christian Science is very Jewish.

Now why postpone a thing that is a crying need on the part of many, when all we ask is simply for an investigation? Cannot this Conference of American Rabbis go on record as saying that perhaps some way may be found that is very Jewish and at the same time will answer a very crying need? In addition to that a number of movements have already sprung up; they have sprung up outside of the Conference, and no pronouncement has been made by the Conference on these movements. Some of us feel they are very good; some that they are quite bad; some that they are Jewish; some that they are very un-Jewish.

Recognizing that new forces have come into existence in our day, a new tendency that we do not wish to ignore, knowing as some of us do that we are losing people who do not want to leave us, but who are not getting from us the help that they think

religion should give them; knowing that a mere hour of worship in the week, which most people do not attend is not adequate; feeling, as some of us do that perhaps we may be able to extend our Jewish ideals, our Jewish sources and resources for comfort and strength and sustaining power, all we ask of the Conference at this time is, that we appoint a committee that will investigate whether and to what extent this Conference may so apply Judaism as to bring it nearer to the lives of men and women, and bring this subject up at the next convention.

I do not see why we need to wait another year to say that we are ready at least to find out whether and to what extent we can do something. I am perfectly satisfied to leave the method to the Executive Board, but I think we ought to be able to go on record as saying that we do recommend it for favorable action. Therefore I amend by adding the word, "Favorable," to the resolution.

Motion seconded.

Rabbi Clifton Harby Levy: I know that it is late, and that some of these men are hungry, but our people are very much hungrier.

Of course this resolution refers to the work which is being done by some of us who are members of this Conference, and it is my personal right to say to you that I had wished to have just such a Committee appointed to investigate and to decide what is Jewish, what is being done within the synagog or outside of the synagog, and that I believe that it is quite necessary that no time be wasted because we have already wasted too much time before taking up this very insistent problem.

Rabbi Waterman: Something has come up on which I feel very deeply, and which I think is the most important subject that can possibly come before this Conference. I feel so keenly about it that if every single member of the Conference should feel differently I would yet express myself. It is a matter concerning which I am burning up with conviction.

A short time ago a woman handed me a copy of a book entitled "Jewish Science." It was a most amazing experience for me to read that book. On the first page of the book—I remember even the numbers of the pages—the statement was made that the Bible does not state the laws of physical science. I remember that on page 86 the statement was made: the Bible has a complete system of physical laws, of the laws of physical nature, and of the laws of biology and psychology.

Concerning the new religion, the new healing cult of Jewish Science, I want to go on record as not sanctioning it.

In this book that was presented to me by a member of my congregation, the statement was deliberately and specifically made that Elijah stretched himself upon the body of the child of the Shunamite woman and breathed life into it, through artificial respiration through the lips. I want to say in all sincerity that we want to stand for the truth and if Judaism cannot stand for the truth, if it is a lie, then let us abandon Judaism now. We know, you and I know, that if a man lay upon another body that was dead and breathed poisonous carbon dioxide into that body, "the miracle" of Jewish Science, that body would not come to life.

The statement was made in this book on Jewish Science, that Hannah prayed for her son, Samuel, and that according to the laws of prenatal influence, as worked out in the science of biology, the son, Samuel, was born as a servant of God. Again I say I stand on the issue of the truth. There are two points involved. In the first place, according to biblical criticism the first chapter of Samuel is mythological. The historical account does not begin until Chapter IX. In the Science of Biology no such statement is made about prenatal influence. The statement is made in this book, Jewish Science, that God carries on his work through the silence. It is said that from the greatest planet that wends its way through space, to the tiniest seed that blossoms from the ground, all is silence. We know that the tiniest seed does set up atmospheric vibration of the nature of sound, though not of its intensity.

Jewish Science as I understand it, carries on its work through three forces, the affirmation, the denial and silence. In

the affirmation you take biblical passages, or something of the kind that affirm the idea that health is real; for the denial you take passages that assume that unhealth or sickness is unreal, then you go into the silence, you shut your eyes and think about these affirmations and denials. That is the method of cure.

Now there is one thing more I want to suggest, an affirmation and a denial for these rabbis to take into the silence. I suggest as the affirmation that section of the Bible which says; "You shall proclaim liberty to the land and all its inhabitants," a proclamation and not a silence, that is my little suggestion for an affirmation. And I have a denial to make too, gentlemen, I have studied a little biology in my day and a little physics. I have been interested in modern science and I can say, after reading some of the literature of Jewish Science, that as my denial I take the lines of Pope:

> "A little learning is a dangerous thing,
> Drink deep, or taste not the Pierian spring,
> Their shallow drafts intoxicate the brain,
> And drinking largely sobers us again."

Gentlemen of the Jewish Cult of Jewish Science, I want to say to you that humble as I am, I offer you this affirmation, I offer you this denial. Take it into the silence and let the silence be profound, and let it be long.

Rabbi Foster: I am sure I cannot equal the eloquence of the previous speaker, but I want to emphasize in a few words our fundamental point of view.

In this Conference we ought to stand for unqualified, unequivocal and straightforward Judaism. In maintaining this position we do not need to introduce any untested theories about life or religion nor are we called upon on the slightest provocation to show the connection of Judaism with other religions and theories of life.

There were two points advanced by those who desire the favorable consideration of the resolution that I wish to answer.

Rabbi Witt said some of us feel that some of the members of our congregation are interested in this, that or the other thing

and ought to have the means provided to further this interest. I say that if we are to accommodate ourselves to the requests and the desires of groups in our communities, we will soon fritter away our heritage, and we could not stand for that unqualified, unequivocal and straight-forward Judaism that we love and ought to preserve. We cannot take up everything that is suggested to us. Many times these suggestions are ignorantly made, sometimes fallaciously or hysterically; we have got to stand for a sound principle. Therefore I think that it is unnecessary for us to entertain the motion made by Rabbi Witt how far the new movement, the Jewish Science movement can receive the approval of this Conference. There is no crying need for serious consideration of this subject. As a member of the Resolutions Committee I desired to table the motion, but out of respect for the name attached to it we wanted to turn it over to the Executive Board for further consideration.

Rabbi Koch: Another book has appeared very recently called "Jewish Science" and I read the book. It is because I read that book on my way to this Conference that I felt so perturbed that I framed that resolution that has been read. Some years ago the Conference had presented a paper on the Incompatability of Judaism with Christian Science.

It seems to me that it should have been followed up with a positive statement as to how far Judaism and some healing procedure or method or technique are compatible. That has not been done, but there has been felt a need in many quarters that Judaism ought to endeavor by the psychology of suggestion to help some minds that are diseased. As a result we have individuals here, and there, presenting attempts under the name of Jewish Science. They are speaking to Jews as Jews in the name of faith, outside of the synagog and not in it. And the intent of that resolution is for the synagog itself, from within, to speak to Jews as Jews on the grounds of faith and direct them in a way that it can control.

Now here are a number of individuals engaged in Jewish Science. This book has the inference, if indeed not the positive statement, that there are specialists in Jewish Science who ought

to be consulted in order to show how to pray legitimately for ten minutes or fifteen minutes in certain formal poses in order to get into touch with this Omniscience. All this I think is repugnent to Judaism; it is formalistic, it is mechanical. That is not our Judaism. At least some of us think it is not.

Then again there is this fear, as I see it, that these specialists in Jewish Science will have a following and they will produce practitioners in Jewish Science. These practitioners of Jewish Science will come into our communities, form Jewish Science coteries and before we know it, this movement inaugurated under the auspices of Judaism and the synagog, will be specialized. We will have Jewish Science synagogs, and we will have the regular kind of a synagog which, of course, from their point of view will not be the progressive one, not the liberal one, but the obsolete one.

Now the intent of this resolution was that our Executive Board should appoint a committee to investigate this whole subject, come back to us and tell us in how far it is compatible to have healing technique within the synagog, keep it there, with the rabbis who now are conducting those synagogs.

Now the thought that I have is this: that we want to keep this movement within the synagog, not let it get out and be an independent proposition, setting up a rival kind of synagog. Therefore this committee should investigate this movement and bring back to us a report of what they consider Jewish and recommend to us what is Jewish, and what is not, and how far we may go.

Rabbi Witt and I introduced the resolution. He himself is not sure of the proposition, nor am I. We are seeking information, we would like to have back of us the authoritative opinion of this Conference rather than the unrelated and spasmodic and ambitious efforts of individuals here and there.

Now we are not sure that it ought to be called "Jewish Science." Personally I think it should because that is known and will need no commentary for the individuals we want to reach. I do not believe that Judaism will ever lay claim to do what Christian Science claims to do, but I do believe that Judaism can engage in the psychology of suggestion and help minds

that are weak to get themselves together. I do not believe that Judaism will aspire to cure ills, unless we do it through this suggestion. We may cure physical ills if some doctor will pronounce a disease cancer and it is not cancer, and we have treated that individual, but seriously we would not attempt to say that we could cure physical ills.

All we ask is that the Executive Board shall be empowered to appoint a Committee to investigate this and bring back their findings.

Rabbi Brickner: I think I can make a suggestion, if you will permit me I think that the Conference would be ready to sponsor a resolution introduced by the Resolutions Committee which would say that it recommended to the Executive Board that a Committee be appointed by the Executive Board to bring in a report on the relationship of Judaism to Health, or of Religion to Health. A great many other denominations have done this. Recently the Episcopalians meeting in New Orleans appointed such a committee. We do not have to state in the resolution that we want our attitude to Jewish Science or any kind of cultism, defined, but we do want in this new age and with the new psychology to study the relationship of religion to health. I think if the Chairman of the Resolutions Committee will bring in a resolution along those lines, the Conference will probably vote for it.

Upon motion, the resolution was referred back to the Committee. It was reported back and the discussion was reopened.

Rabbi Clifton Harby Levy: Some years ago when I was in Cincinnati, I was invited to occupy the pulpit in the college chapel and I then said to the students: "The rabbis call me a layman and the laymen call me a rabbi." I hope that just because I have been able to get something of the point of view of the pulpit, because I have been in touch, shoulder to shoulder with the men and women of the laity, that I have been able now to develop something that will be of service to the rabbinate and to the people.

All through the discussion today, has run the query, how can the rabbi get a response from his people? How can he reach his

people so that he is not speaking as against a stone wall of ignorance, of stupidity, of unresponsiveness. And it seemed to me that the people want something and they are not getting it. We are told that from 50,000 to 70,000 Jews have left our ranks and joined the Christian Science movement in New York. If this is so, it is an appalling condition of affairs and the rabbinate, the organized synagog is to blame. They want something that you do not give them. This is true not only of New York; it is true in every city in the United States. Our people do not leave the Jewish ranks willingly.

If they want something it is our duty to offer it to them; but we can do it Jewishly, we can do it sanely, we can do it wisely. Therefore when a group came to me less than a year ago, I saw there was a need and I felt as a rabbi that it was my duty to do what I could to solve their problem.

Every church is concerned with the same problem. The Episcopal church appointed a commission to study it three years ago and they reported at the convention which was to convene this month. I have been in close touch with Dr. Cowles who is at the head of the clinic for body and soul in New York City and he is doing remarkable work for Catholic, for Protestant and for Jew in the broadest possible way.

I think that we Jews should have passed through the Victorian era of Judaism. Our Reform was a wonderful movement in its time, but the constructive work is still to be done and it must be along spiritual lines and what we need is a method of spiritual education of our people. I want to start no cult; nothing on the outside; I object to any one who wants to work alone, who wants to capitalize the needs of people and try to make himself a great leader of a new cult that he calls by a new name.

But I do say that here is an opportunity for bringing a great message to the Jew. I have tested certain lessons that I call 'spiritual culture lessons' for those who object to the name Jewish Science. I believe that the time has come when we must arise from the old negative attitude of the Middle Ages of Reform when we said that Judaism is not in competition with Science and say that Judaism works with Science and Science with Judaism. They are necessary supplements one of the other. The rabbi and

the doctor can work hand in hand to bring health and healing and hope to suffering humanity and unless we do that we are neglecting our opportunity, and we are driving people out by our neglect.

We must consider this effort from the human side; it is a human need and it is our duty as rabbis to supply that need. I do not say that my work is final—it is only the first step. I shall be glad to have the criticism, the constructive criticism of any man or woman, but I do insist that present conditions must be remedied that the perfunctory services and lectures, no matter how learned, are not getting results; you are not doing anything for your people.

What is the spiritual result of your year's work in your congregation? You know you are not satisfied with it. The people need the faith of the old Jews but it must be given to them in a modern way, they must see that Judaism is able to grapple with this problem. What our people need in this time of stress is an understanding of what their faith can do for them, supplemented by work which can be done in conjunction with physical science. When the physicians come to us and tell us that many of our ills are the result of mental causes, that if we teach our people to think right they will be right, is it not our duty to teach them? Have we not enough to teach them out of our wealth of religious experience? Have we not been the God seekers of the world? Can we not give God back to our people? You cannot give it from the distance of the pulpit—it must be hand to hand. You must have classes where you can talk to men and women as individuals and let them see the truth that belongs to us. You must expound life, not Torah; let the Torah be used because out of it came life. You can show them how the Torah bears on life. Only the method is new.

Not long ago I spoke of that absurdity of some of our Jews who state that they are better Jews because they are Christian Scientists. It was printed in my little magazine and I received a letter from the Christian Science authorities in Boston in which they state: No Christian Scientist worthy of the name would tell

one of the Hebrew faith that he could become affiliated with the Christian Science church and at the same time remain obedient to the dictates of the Jewish religion.

We have thus removed one of the great troubles with which we have had to cope. Most of our people would not, out of a sense of loyalty, be converted, would not leave their faith; they have been saying, "I am a good Jew, yet I can get what help I need from Christian Science," but now we have this clearly defined, and if they would not believe the rabbi, maybe they will believe the Christian Science authorities when they tell them: "You cannot be two things at the same time." Let us say to these people, Judaism can give you all that Christian Science can actually give you, not what they pretend to give. It can be taught them as simply as we teach the children, and that is the solution of the problem for the rabbi. He wants a responsive congregation, he wants people that will work with him and he can only get them if he has adult classes in spiritual culture.

I am anxious that this resolution be passed, I want the Executive Board, and the Committee that is appointed, to decide that every movement of this kind must be within the synagog. We want no healers; we want no cults doing un-Jewish work in the sacred name of Judaism.

Rabbi Davidson: Gotthold Ephraim Lessing, in criticising a book, said: In this book there is much that is good and much that is new, only the good is not new and the new is not good.

Now my dear friend Levy is perfectly correct, Judaism is science if I do not misunderstand the meaning of that Latin word —*scientia* which means knowledge, and poverty stricken is only the man who has no knowledge—Israel wants knowledge, that is Judaism.

Now regarding the theories, read the sixty-first chapter of Isaiah and you have all that they would today perhaps call Science.

Suppose a man has two sound legs. What would you say,

should he come to you and ask if he should cut off his two legs in order to walk on crutches? Shall the Jew cut off his legs and walk on crutches, which he borrows from some so-called modern religions?

The Conference adjourned.

FRIDAY MORNING, OCTOBER 23rd

The Conference was called to order at 9:30 with the President, Rabbi Simon, in the Chair.

The opening prayer was delivered by Rabbi Michael Aaronsohn.

The report of the Commission on Jewish Education was read by Rabbi Philipson.

REPORT OF THE COMMISSION ON JEWISH EDUCATION

To the Central Conference of American Rabbis,

GENTLEMEN: In submitting the annual statement of the work of the Commission on Jewish Education, I take pleasure in making acknowledgement of the zeal of the members of the Commission in furthering the great work entrusted to our care. Owing to this fine cooperation I am enabled to report that real progress has been made toward the solution of some of our problems.

Possibly the outstanding achievement of the year was the Conference of Representatives of National Jewish Educational Organizations called by our Commission and held at Harvard University. Our Commission was honored in having its Chairman elected to preside at this unusual gathering. In taking the chair I used some words which I reproduce here because they reflect the great significance of this new phenomenon in American Judaism, the gathering of men and women of all shades of religious opinion for friendly deliberation on common and vexing education problems. Those opening words were:

> "Permit me to greet you and to bid you a hearty welcome in the name of the Commission on Jewish Education at whose instance this conference of delegates representing Jewish national organizations that have numbered among their varied activities work for students of the Jewish faith in our colleges and universities, has been called. I appreciate beyond the power of words the courtesy and readiness with which the presiding officers of these

organizations responded to the invitation to appoint delegates to meet in conference and for exchange of views on this most important task. It is particularly gratifying that men and women of all shades of religious opinion among us are thus met together in friendly association. We are laying aside our particular labels and are meeting here and now as Jews interested in a common high aim and purpose. It is possibly the first time in the history of Jewish endeavor in this country that a conference of this nature and scope has taken place. It is a matter of inexpressible joy to me that I am privileged to speak the opening words at what may be a very historic gathering, a word of brotherhood, a word of heartiest welcome. So then I bid you, my brothers and sisters of our common faith, a sincere Shalom Alechem and pronounce with deep emotion our traditional benediction, Boruch Atto Adonoy Elohenu Melech Hoolom shehecheyonu wekiyemonu wehigiyonu lazman hazeh!"

Two meetings were held by the Commission since the last Conference, one at St. Louis, Missouri, on January 19th, 1925, and the other in Cincinnati, on March 10th and 11th, 1925.

ST. LOUIS MEETING

At the first meeting a report was presented on the work of the joint Committee of representatives of Catholic and Protestant National Educational Organizations, and the Commission on Jewish Education, to consider methods of introducing religious instruction in colleges and universities. Since that report was presented, a meeting was held in New York City on March 23rd, 1925 at which Dr. Abram Simon and the writer of this report, representing the Commission, were present. At this meeting The American Association on Religion in Universities and Colleges was formed. The purpose of the organization, is, in the main, "to promote and develop, outside of the regular university courses and under the guidance of their respective religious leaders, the religious life and instruction of students in universities and colleges which are tax-supported and ecclesiastically independent."

One of the proposed activities of this Association is the establishment of a School of Religion at the University of Iowa, as an experiment. The object of the school is "to provide courses that will help students gain a wholesome view of religion and to create an interest and efficiency in religious activities." A governing board is to be chosen by a body of electors, who themselves are chosen officially in equal numbers by the Churches on the one hand and the university on the other. Jewish members of the governing board are Rabbi Eugene Mannheimer, of Des Moines, Ia., and Mr. E. P. Adler, of Davenport. Mr. E. P. Adler has

been elected Vice-President and Rabbi Mannheimer has been elected a member of the Executive Board. Rabbi Mannheimer has reported that a constitution for the School of Religion has already been adopted and that it is hoped to have a director in charge of the school by the fall of this year.

CINCINNATI MEETING

The second meeting of the Commission, held in Cincinnati, was a very important one in the history of the organization. On the first day the various sub-committees, on Elementary Education, Youth Education, Adult and University Education, and Teacher Training met separately to consider manuscripts and the program for their departments. On the second day these Committees reported to the Commission as a whole.

One of the far reaching pronouncements of the Commission was its resolution with reference to week-day religious instruction in cooperation with the public school authorities. This was unanimously adopted by the Commission and ordered sent to all rabbis and presidents of congregations belonging to the Union. The resolution is as follows:

> "The Commission on Jewish Education recommends that we reaffirm the statement of the Central Conference of American Rabbis at Wildwood, N. J., in 1916, (pages 445-446 of Volume XXVI of Year Book); that we endorse efforts made to procure more time for week-day religious instruction, and we recommend that for such purpose the schools reduce their time schedule, schools be closed, and that the time put at the disposal of the children be used by the parents for their children as they desire. Furthermore, we are opposed to any form of religious instruction in the American public school system of education or to any form of classification of children in the public school according to their religious affiliation."

The Commission adopted a program of Youth Education, through club work, as presented by the Committee on Youth Education.

YOUTH EDUCATION

The Committee on Youth Education presented a report outlining a definite program of Youth Education, through club work. This program was adopted by the Commission and the Sub-Committee was empowered to proceed with carrying out the policies it had recommended. The Committee was also instructed to acquaint the country at large with the conclusions it had reached.

The report of the Committee on Youth Education follows:

Your Sub-Committee on Youth Education, after much correspondence and after a thorough discussion at the meeting of the Committee, March 10th, in Cincinnati, has concluded that the purely academic education as laid out for our youth from the age of 15 to 19, in the curriculum accepted by the Educational Commission, must be supplemented by the organization of our youth through a system of clubs in connection with the various congregations.

Your Committee feels that the club idea, which is the natural expression for the social instincts of youth, should be utilized for the greater purpose of creating a conscious, zealous, aggressive element in our community of the forces of youth on behalf of the holy, moral and spiritual heritage of Israel.

Your Committee feels that all organizations for youth of the ages mentioned, now existing in connection with congregations, and all such that are to be created, are to be inspired by a very definite goal and ideal, namely, that of consecrating themselves to the moral and spiritual heritage of Israel and making it a power in the lives of our young people.

The Committee feels that all the present social agencies which are utilized in club activities, such as literary programs, social entertainments, dances, athletic activities and all other similar things, can be utilized and shall be made part of all the work of such clubs.

Your Committee feels, however, that a definite program should be presented to all the clubs in the country. It should be the aim to create, as it were, a modern young priesthood in Israel, which, in accordance with our modern views, means priests and priestesses, sons and daughters of the priest people in Israel. What this body of youth which we are to organize should aim at is a three-fold thing, which, on the whole, gives the content of Judaism as a religion. It should aim at piety in life, at purity of life and at philanthropy. The alliteration is used simply to make the program vivid. Piety would mean fostering the religious life in the form of prayer, religious observance and attendance at the public services. Purity would mean a zeal for pure thought, pure speech and a pure life and philanthropy would mean practical activities of social service, either as supplementing existing organizations and aiding worthy religious causes and institutions or preferably finding a special channel for the activities of our youth in this direction.

Your Committee believes that there should be created a national body of select youth from the different communities that shall present this movement, and, if possible, at the head of it should stand some fine type of American young manhood whose name and social prestige would lend help to the movement. This would mean a national organization analogous to the national brotherhoods. The Committee feels, however, that as we are deal-

ing with youth in the adolescent period, we need much more intensive work than can be carried on by merely such a national organization. The Committee thinks that an Executive Director for our department should be chosen whose business it should be to carry out the general ideas of the Committee in accordance with his knowledge of similar organizations in other religious denominations and his general knowledge of such social movements. The expert is to have a great deal of freedom in suggesting ideas and in carrying out details. The Committee would look to him constantly for ideas and suggestions, but, on the other hand, he would be in touch with the Committee and receive suggestions from them.

The Committee also believes that in order to visualize the purpose of such clubs as we contemplate, there ought to be something of a ritual, simple, beautiful and effective, if possible, connected with some symbolism, but certainly a ritual that shall at every meeting stimulate the imagination and vivify the conscience with these ideas so that our youth may feel that everything they do, when they read, when they debate, when they are engaged in philanthropic work, when they attend Synagog, that they are carrying out the purposes of the organization.

The Committee believes that in both the new clubs to be formed and the old clubs which the organization is to incorporate in its frame-work, the highest standards and ideals should be constantly emphasized. Our youth should be made to feel that it is not only the expression of the youth instincts for sociability to which the club is to minister, but that they are to do in an independent way some positive work on behalf of Judaism. Thus the Committee believes, an indispensable addition to the purely academic work will have been created, and hopes that through the social agency of the club a keener interest in the educational work, as such, will be created, and, above all, a generation might be trained in Jewish morality, social service and piety.

In the course of the discussion that followed it was suggested that the proposed National Federation shall not interfere with the initiative on the part of the local clubs or societies. The members of the Committee on Youth Education accepted the suggestion.

It was moved and carried that the above report of the Committee on Youth Education with reference to a program of youth education be adopted by the Commission and that the sub-committee be empowered to proceed with carrying out the policies mentioned, also that the sub-committee be instructed to acquaint the country at large with its conclusions.

It is too early at this time to make definite report with reference to this activity as the details of organization are still in process of being worked out.

THE HARVARD CONFERENCE

Another important action of the Commission was the authorization of the calling of a conference at Harvard, of representatives of several organizations interested in Jewish university work. The conference was held at the Phillips Brooks House, Harvard University, April 28th 1925. Reports were submitted by the various organizations on the work that they are doing. The Conference resolved that chairs for the academic teaching of Jewish history, literature and philosophy be established at American universities and that the various Jewish organizations be asked to make provision for the foundation of these chairs. The Conference further resolved that the several organizations unite on a program of work and methods; that a careful survey of activities and requirements at the several universities be made and that a student house with a resident director be established at every university where the Jewish population warrants. Another meeting will be held in the near future at which a report is to be submitted as a result of the study of the activities of the various organizations interested in student work.

PUBLICATIONS

Since the last meeting of the Conference, the following new publications have appeared:

(a) "Out of the House of Bondage". For pupils.
By Adele Bildersee.

This is the second of a series of Bible Readers for young children being published by the Department of Synagog and School Extension. It covers the life of Moses. The book is printed in large type and like the first book of the series, is beautifully illustrated. A picture map locating important places in this period of Israel's history, is included.

(b) "Hebrew Reader"—Part III, by Rabbi Max Reichler.

(c) "At the Gates". A play for the High School Department and for community centers, by Mrs. Elma Ehrlich Levinger.

(d) "Harvest Festival." A program in song and verse, by Mrs. Ruth Atlas Binstock.

(e) Educational monograph No. 3, entitled "A survey of 125 Religious Schools," by Dr. Emanuel Gamoran.

A preliminary report on this survey was read by Dr. Gamoran at the last session of the Conference.

Three manuscripts are in process of publication at the present time, as follows:

(a) "History of the Jews After the Fall of the Jewish State," by Dr. Ismar Elbogen.

This manuscript treats of Jewish history beginning with 70 C. E. and including modern times. The book will be a valuable addition to the text-books for the high school department and will serve also as reading material for the general public.

(b) "Holy Land Travel Game." Arranged by Julian B. Feibelman.

This game is intended either for play or instruction in the classroom or in the home.

(c) "The Spirit of Judaism." By Dr. Samuel Schulman and Miss Sara Miller.

An elaborate pageant for adults or for older religious school students, covering the period from the time of Abraham to the coming of the Jews to America.

There are a number of manuscripts in preparation, among them a Teacher's Book for the second volume of the series of Bible Readers; two Bible Readers, covering the period of Joshua and Judges, and Kings; a Jewish history for children from 586 B. C. E. to 70 C. E.; a History of the Jews in the United States and one or two volumes of Biblical and Post-Biblical Stories for supplementary classroom use.

Our religious school exhibit has been quite in demand during the past year. It was sent to Dallas, Texas, for the meeting of the Southwestern Branch of the Jewish Chautauqua Society, on November 28-29, 1924; to Cleveland, Ohio, for a Parent-Teachers' Cooperative Meeting, on December 6, 1924 and to Akron, Ohio, for a meeting of the Religious Education Association of Ohio at which Rabbi Louis I. Egelson spoke on the program of the Commission. We complied with the request of the Union of Hebrew and Religious Classes, of London, England, to send our exhibit to them for their Annual Conference in May and for a number of other additional conferences that were held through the summer.

Dr. Emanuel Gamoran, the Educational Director of the Department, has returned from abroad after a leave of absence for one year. He made a study of the educational conditions in Palestine and in Poland. While in Palestine he delivered a number of addresses on Jewish education in America. We are pleased to welcome him back to renewed activity in our religious educational endeavors.

Respectfully submitted,

DAVID PHILIPSON,
Chairman.

Upon motion Resolution X (see page 156) which treated of religious education and the schools was read and made part of the discussion. It was moved and adopted that Resolution X, the statement of the Committee on Church and State with respect to

week-day religious instruction, and the resolution of the Commission on Religious Education on the same subject be referred back to the Commission on Religious Education for restatement and reformulation, said statement to be resubmitted to the Conference before publication.

Upon motion the report of the Commission as above amended was adopted.

It was moved and adopted that the report of the Committee on Survey of Jewish Religious Conditions and the papers which had been prepared by the members of the Committee be postponed until the next convention of the Conference. An exception was made of the paper of Rabbi Benjamin Frankel, Attracting College Youth to the Synagog, which was to be read at once, because action on the report of the Liturgical Committee had been postponed until after this paper was read, touching as it did the subject of a special service for college students. (Appendix G.)

For action, see page 138.

The report of the Committee on President's Message was read by Rabbi Franklin.

The Vice-President takes the Chair.

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on President's Message feels that it expresses the hearty and unanimous sentiments of the members of this Conference, when it felicitates Dr. Abram Simon upon the fruitful results of his administration. In the direction of our Conference business he has manifested wisdom and vision. Many delicate situations have been met by him with a high degree of statesmanship and courage. This Conference shall always hold his service in grateful remembrance.

HEBREW UNION COLLEGE

1. We heartily concur in the President's recommendation I. and suggest that through him the following message of felicitation be transmitted to the authorities of the Hebrew Union College as an expression of our joy and gratitude at its completion of fifty years of service to the cause of God and Israel:

The Central Conference of American Rabbis, the spiritual crea-

tion of Isaac M. Wise, the inspired master of American Judaism, at its 36th annual assembly in Cincinnati, extends heartiest congratulations to the Union of American Hebrew Congregations upon the golden anniversary of the founding of the Hebrew Union College, the great American Jewish Academy that kindles the light and truth of God in sanctuaries of Reform Judaism. In extending our congratulatory greetings we fervently pray that our Heavenly Father may inspire the President and Faculty of the College, its Board of Governors and the executive officials of the Union with the prophetic insight and far-seeing vision of the great founder to enrich and enlarge your historic Rabbinical Academy with increasing treasures of loyal hearts, ennobled spirits and illumined souls. May this fiftieth year of the construction of the American Tabernacle bearing the Ark of the Covenant of Israel, bring redemption and freedom to the authorities of the College from all financial cares and find American Jewry returning to its priceless heritage of the Torah magnified and glorified through the consecrated leadership of the devoted Alumni of the College.

May the immortal spirit of Isaac M. Wise and the generous-souled congregations of the Union ever be the guiding and protecting pillars in the onward march of your blessed institution to triumphant heights of achievements whose glories shall far outshine the historic victories commemorated in your Jubilee year under the blessing of God.

2. REFORM JUDAISM AND THE TEACHINGS OF SCIENCE.

In line with Recommendation II. in the President's message your committee recommends:

a. That your incoming Executive Board be asked to include in the program for the 1926 Conference a paper dealing with a comprehensive study of the historic and philosophic attitude of Judaism to Science.

b. That a special committee be appointed to draw up an affirmative statement on the attitude of Reform Judaism to the present day teachings of science, to be submitted for consideration to the next Conference.

3. NATIONAL CONFERENCE OF CONGREGATIONS AND RABBINICAL ORGANIZATIONS.

Your Committee concurs in recommendation III of the President.

4. (a and b) JEWISH RELIGIOUS UNION

5. JEWISH AGENCY.

Your committee notes with satisfaction the negotiations initiated by Miss Montague, looking for a closer cooperation between our organization and the Jewish Religious Union and we recommend the concurrence of the Conference in the President's recommendations upon the subject.

In the matter of non-Zionist participation in the Jewish Agency, we recommend that when the incoming Executive Board shall have received the report of the action of the organization committee whereof Dr. Abram

Simon and Dr. Samuel Schulman are members by appointment of Mr. Louis Marshall, the Executive Board shall communicate the same to the next meeting of the Conference for action and in the interim the status established at the Cedar Point Conference be continued.

6. (a) GOODWILL BETWEEN JEWS AND CHRISTIANS.

6. (a) Goodwill between Jews and Christians.

Your committee recommends the adoption of the President's recommendation VI.a upon the continued moral and financial support of the Commission and that when in the judgment of the Conference the time is ripe, we seek to interest other National Jewish bodies in the selection and maintenance of a Jewish worker in the field in the interest of good will between Jews and Christians.

UNION OF AMERICAN HEBREW CONGREGATIONS

Your committee believes that it voices the sentiments of the entire Conference when, with the President, it expresses its appreciation to the Union of American Hebrew Congregations for the opportunity that has been afforded it for an official representation upon its several Boards. We trust and believe that this new plan will work to the mutual advantage of the Union and the Conference.

Respectfully submitted,

LEO M. FRANKLIN,
Chairman,
H. G. ENELOW,
MAURICE H. HARRIS,
SAMUEL H. GOLDENSON,
ISAAC LANDMAN,
DAVID MARX,
LOUIS WOLSEY,
JOSEPH STOLZ,
ABBA HILLEL SILVER,
WM. ROSENAU,
TOBIAS SHANFARBER,
SAMUEL SCHULMAN.

The preamble, felicitating the retiring president, was adopted with a rising vote.

Recommendation I. congratulating the Hebrew Union College on its Jubilee celebration was adopted by a rising vote.

Recommendations II-a and b were adopted.

II.-c. Relation of Judaism to Science. A statement prepared by Dr. Schulman was accepted in principle but was referred to a

special committee of which Dr. Schulman was to be chairman for rewording.

Recommendation III was adopted.
Recommendations IV-a and b were adopted.
Recommendation V was adopted.
Recommendation VI was adopted.

The report was adopted as a whole with reservation as noted above.

The following statement on the subjects of Judaism and Science, Revelation and Evolution, is a personal expression of Dr. Samuel Schulman, which is published as an addition to the report of the President's Message Committee, and which was written by Dr. Schulman at the request of the Committee on President's Message, and was read by him as part of the report of the Committee on President's Message, but which does not thereby become a part of the report of the Committee, nor necessarily carry with it the endorsement of the Conference. It was, however, adopted in principle by the Conference, but referred to a committee for revision, with the natural inference, of course, that the statement be acceptable to the committee on revision. This committee on revision composed of Rabbis Samuel Schulman, Chairman, S. H. Goldenson, and H. G. Enelow, could not make a report because of the differing viewpoints of the members. Therefore, it is herewith given as a statement by itself, not formally a part of the report of the President's Message Committee, and not literally adopted by the Conference.

STATEMENT PREPARED BY RABBI SAMUEL SCHULMAN

At the Suggestion of the Committee on President's Message.

With reference to those parts of the first section of the President's Message dealing with Jewish philosophy, the relation of Judaism to Science, and the happenings in this country as reflected in the Scopes' trial, this Committee declares that the sense of this Conference is as follows:

Judaism does not fear the results of the investigations of sound science in any realm of human knowledge. It welcomes them. It holds that its conception of the One God who is purely spiritual, unimaged and unincarnated in any historic person, is compatible with any fact established by science, or with any hypothesis which science may think it needs for the explanation of natural phenomena. Science deals with the mechanism of things, not with their essence or meaning. Science deals with processes and not with purposes. Judaism does not limit God to any particular method or process of Creation.

Judaism believes that God revealed himself through the Hebrew prophets and seers who made our Bible. And in this Bible the essential teachings are God's Law commanding righteousness, justice, love of fellow man, and man's humility and faith befitting God's creature and child.

The Bible, especially in the early chapters in Genesis which are at present the subject of controversy, speaks, to use a phrase of our commentators, "The ordinary language of men." The Revelation therefore uses the minds of men as they are informed by the knowledge of their age. Religious ideas are presented in a manner intelligible to the minds to which they are addressed. The Bible does not profess to be a text book on Natural History, Biology, Geology, or Astronomy. What the Creation stories aim at is the inculcation of the idea of God as Creator, of man as made in His image, and that man should after his week's work have a Sabbath so that he be not merged completely in his work, but become conscious of his spirituality and his kinship to the Creator.

The Bible therefore does not prevent any one who professes Judaism as a religion, from accepting the doctrine of Evolution, if he believes it to be true. For Evolution has to do with the process of Life's development in Time. It has not a word to say, if it is not unscientifically dogmatic, upon the origin and significance of life itself and its flowering into Creation's crown, Man. It is the revelation in our Bible that has taught humanity the truth that God created man and put something of Himself into him. The Bible reveals Eternal Truth through the medium of man's knowledge and belief about Nature and History which he had at the time in which the Bible was written. The religious truths are indestructible and of lasting value for man; the particular knowledge and belief may be temporary and become outgrown. Whether God used evolution as a method, or whether He created directly, as is told in the Bible, does not make any difference in the essential truth that He, the Invisible Source and Fountain of life, is the Creator of the universe and of man. In His light we see light. For a million years in His sight are but as yesterday when it is passed. He is the Everlasting Present to our spirit as we apprehend Him by faith.

This Conference therefore declares in accordance with the best traditions of Jewish thinkers, its confidence in perfect freedom of scientific investigation and that it is man's duty to accept in humility and reverence

any new scientifically established knowledge from whatever source it may come, even as it is man's duty to acknowledge the God who made him and revealed to him the Law of Life. The Conference deplores the attempts made to establish by statute the particular teaching of the biblical account of Creation in our public elementary schools, High Schools and Universities, and to exclude by statute the teaching of any scientific hypothesis, such as Evolution. Such statutes the Conference holds are contrary to the spirit of the principle of absolute separation of Church and State, and to the prohibition by the Constitution of the United States and by the constitutions of many States, of the establishment of any form of Religion.

Religion cannot and must not be taught in our public schools. And in these schools, teachers must be permitted perfect freedom in presenting the facts of science and the theories and hypotheses which an accredited science thinks it may need for the explanation of facts. On the other hand, this Conference holds that teachers of Science in our public schools, addressing themselves to the adolescent youth of our country have no right to influence the mind of our youth as against religion. They must confine themselves to science and refuse to touch upon religion and all questions of religious faith. Should a question bearing upon religion incidentally be put by a pupil, it is the duty of the teacher of Science to refuse to answer it and to suggest to the pupil to go with this particular problem to any religious teacher in whom he has confidence. Thus, perfect freedom will be preserved for teachers of Science in our public schools and perfect freedom will be reserved to any religious teacher or organization in our country to teach whatever doctrines they hold to be true.

Rabbi Newman: My motion is to the effect that Rabbi Schulman's statement be accepted in principle, but that it should be referred to the Committee on the President's Report or a special Committee designated for the purpose for rewording on the basis of the discussion on the floor. There are two or three points which I should like to offer. Rabbi Schulman's statement says: "Evolution has to do with the process of life's development in time. It has not a word to say, if it is not unscientifically dogmatic, upon the origin and significance of life itself and its flowering into creation's crown, man." I am of the opinion that these two sentences should be corrected, in order that the impression may not go forth that we believe in this description and interpretation of evolution. Evolution, as I understand it, does without doubt deal with the development of the human race, the

"ascent of man", to employ a phrase of the great Drummond. A statement with unclarities such as this would be seized upon by our fundamentalist friends and become a powerful instrument in their hands. Rabbi Schulman says: "whether God used evolution as a method, or whether he created directly, as is told in the Bible, does not make any difference to the essential truth that He is the creator of the universe and of man." While the intention of these phrases is satisfactory, we must make clear in detail that we liberal Jews do not accept as literally true the Biblical accounts of man's creation, which tells that God made man out of red earth and breathed into his nostrils the breath of life. The resolution should explain the ethical and spiritual significance we attach to these folk-tales. I therefore have moved that the statement, in many respects a notable one, together with the corrections which have been suggested by the speakers during the discussion, be carefully scanned by the Committee, and be issued after revision.

Rabbi Goldenson: I want to say to the members of the Conference that I myself am a member of the President's Message Committee, and was one of those who urged Dr. Schulman to prepare a statement of this matter. I believed then, and I believe now, that Dr. Schulman is able to express the view of the Conference on this matter, but unfortunately, the statement that he made must have been made under great pressure, for the reason that it became too lengthy. It is much too lengthy for our purposes. It discusses a number of things about which Dr. Schulman himself thought it necessary to tell the Conference what was in his mind. Let me see what is involved here. You have heard Dr. Schulman on many important subjects, and have read his writings, and you know him personally, and yet it is necessary for him to make clear to us what he had in his mind on matters of this sort. What does this suggest? That the outside world will know much less what he had in his mind than we. And that is a very important thing. Here is a statement that covers Jewish Theology. It covers great questions of the day. It tends to answer two problems that are troubling the minds of Jew and Gentile alike. I was in hopes that he would make a simple, con-

cise statement of our position. Instead, we have three or four pages on this matter. Let me call attention to one thing at the beginning. I have not seen this before. He makes some reference in an indirect way to Christian Theology. I am not sure that this is wise, nor am I sure that it is pertinent for our purposes. I think this reference in this statement is unfortunate and irrelevent. We are not addressing ourselves in this matter to what Christians believe, we are to make a positive statement as to our attitude to modern science, with special reference to the problems arising out of the doctrine of evolution; to bring in the other, I believe, is going out of our way to get into theological controversies. It is altogether unnecessary. I suggest, therefore, to the Conference, that a special committee—of course, with Dr. Schulman as the chairman of it— have in charge the revision of this statement, with a view first of all of shortening, and secondly, of cutting out controversial matters.

Rabbi James G. Heller: Lest the Conference decide overhastily, I would like to add one more consideration to those urged by Dr. Goldenson. I certainly think no one can disagree with them that the cogency of the statement drawn up in so brief a period of time is nothing short of remarkable; nevertheless, none of us can fail to realize that it treads upon very dangerous ground. It attempts not merely to draw up a declaration of principles upon the practical issues in the public schools—but to set forth, in sketch at least, a philosophy of Jewish life. That to which I would like to advert especially is that section of the statement, which, from something that Dr. Schulman has said upon the floor, represents, I imagine, a particular view-point of his that he has maintained for a number of years. Dr. Schulman has presented in his paper a theory of revelation which is to be contrasted with that of our Christian brothers implicitly, and which would, if we were to adopt it, commit this conference to it. I would like to submit that the theory might be summarized as follows:—that the Bible, especially the prophets and the seers mentioned by name, received a revelation from the Lord, but that the revelation belonged only to the spirit but not to the text of their message in the Bible; that we are to separate in that

revelation the wheat from the chaff. I am not saying this is or is not correct. What I would like to submit is, in the first place, that it is not necessary to go into the enunciation of a theory of revelation and that the one which has been advanced by Dr. Schulman is a highly debatable one, even Jewishly. If there were a thorough discussion of it by those who had given much thought to it, there would be a great diversity of opinion. In the second place, I should like to take issue with that section of the report of Dr. Schulman—if I recall it correctly—in which he said that the present hypotheses upon which science rests are not inimical to our viewpoint as religionists. I think that is a highly debatable statement. While it is true that men like Milliken and others have asserted that religion and science are not fundamentally incompatible, others like J. Arthur Thompson, who is wholly friendly to religion, say that some of the great hypotheses of science are incompatible with some of the tenets of Judaism. We are treading on dangerous ground, and I do not believe that many of these things would represent the maturer judgment of Dr. Schulman himself, in phraseology and perhaps also from a general standpoint. This is too important a matter to handle in this way, and I should like to second the motion that this statement of Dr. Schulman be submitted to a committee and be given a great deal of consideration.

Rabbi J. B. Wise: I believe that the point that I had intended raising has been covered by Rabbi Goldenson. The statement as prepared is one which I believe none of us would attempt to approximate. We fully understand that Rabbi Schulman is capable of stating the view-point of practically every man in this Conference, but—and all such statements must have a reservation—there is in this particular statement a series of dangers to us as a group of men gathered to further the interest of liberal religion through liberal Judaism. The statement to which Rabbi Goldenson called attention, in which we would inadvertently criticise the religious position of a Protestant, is, I think, one which we will not back up as a Conference, and which we as individuals would not undertake. The conviction of any man is as sacred to me, or to us, as it is to him, and we would be the

last—with our experience—to impair the dignity of his religious position. I believe that Dr. Schulman's statement was made without the usual good judgment, reserve and caution which I know he invariably displays, and I am quite sure he will readily understand that it is no criticism of him personally when we support Dr. Goldenson's contention that that part of the statement should be stricken out.

Secondly, the resolution is to a large extent a creedal statement. We should be very cautious in adopting creedal statements of any kind. We have always been warned of the danger of it. We have always been conscious of the fact that we are not in a position, as proponents of a very necessary type of religious thinking in the world today, to back up any such statements by resolution, no matter how clear those statements may be to us as individuals.

In the third place, the resolution, well drafted as it is, acceptable to me as it is in spirit, and much as I envy the power of the individual who drew it up, and wish I could attain to that power in some miraculous manner, offers gratuitous information to teachers as to the method they should use to answer the questions which arise in school. That suggestion may be a wise and valid one, but has not been well weighed by us; it has not been considered by us; we do not know whether silence on the part of the teacher is a desirable thing or not, and we cannot, as a body of thinking men, go on record in this manner.

I think, therefore—and my thought I am sure is not important to the members of the Conference, but it may sum up the thought of other men, that it would be very wise on the part of the Conference, and gracious on the part of Dr. Schulman, to submit this paper to the committee which is appointed to discuss this problem for the coming conference, and for this conference to adopt a short statement confirming our belief in the freedom of teaching, as well as in the freedom of religion, and make those terms both so general and so strong that they cannot be misunderstood, and need not be backed up by particular statements of any one creed.

The President takes the Chair.

The report of the Committee on Relief and the Commission on Synagog Pension Fund was read by Rabbi Stolz.

REPORT OF COMMITTEE ON RELIEF FUND AND COMMISSION ON SYNAGOG PENSION FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief Fund and your Commission on Synagog Pension Fund beg leave to report as follows for the period of sixteen months from June 11th, 1924, to October 5, 1925.

Nine pensions were paid this year, viz.—three to incapacitated rabbis and six to the widows of members. Two of the pensioners died during the year.

During the coming year one pension will be increased and one widow and one sick, aged rabbi will be added to the pension list. The total amount expended for pensions since the last Conference was $3,990.00.

By resolution of the Executive Board, $1,227.00 was taken from the Relief Fund to enable the Conference to send $2500 towards the rehabilitation of five European Rabbinical seminaries.

The sum of $453.16 was expended by the Solicitation committee in the prosecution of their work.

The receipts of the Relief Fund during the same period were $15,474.51, viz.:

One-half dues	$857.50
Interest	4,668.76
Donations	8,835.25

To this amount should be added the gratifying sum of more than $15,000, which will be turned over to the Treasurer through the zealous and able efforts of this year's Committee on Solicitation. This includes the gratifying bequest of $2500 made by Mrs. Barnett. The Relief Fund at this date amounts to $48,000 invested in safe securities in the keeping of the Treasurer.

The Synagog Pension Fund founded by Mr. Jacob H. Schiff on the occasion of his seventieth birthday and supplemented by the gifts of other admirers of this cause, as well as by interest receipts amounts to $146,558.54 which is invested in Liberty bonds in the keeping of the Union of American Hebrew Congregations.

Mr. Ludwig Vogelstein, chairman of the Joint Committee on Synagog Pension Fund, the son and brother of a rabbi, a sincere believer in the duty of American Israel to make a generous and just provision for the rabbi, grown old in the service of the congregation, has volunteered to present in person to this Conference the possibilities of a Pension Fund;

and your Committee urges the Conference to take definite action, as speedily as possible, for the concurrence of the Executive Board of the Union of American Hebrew Congregations.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*,
SAMUEL H. GOLDENSON,
ABRAM HIRSCHBERG,
I. E. MARCUSON,
LOUIS WOLSEY.

The report was received and adopted.

An address was delivered by Mr. Ludwig Volgelstein outlining pension plans and giving the members information as to how such plans could be made feasible. (Appendix I.)

Upon invitation of Mr. Vogelstein, questions were asked by some of the members to which Mr. Vogelstein replied. It was moved and carried that the Conference authorize Mr. Vogelstein to report to the Executive Board of the Union that the Conference accepts Plan III and requests that a committee be appointed to work out the details.

The report of the Committee on Thanks was read by Rabbi Frisch.

REPORT OF THE COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

GENTLEMEN: Cincinnati, the home of the pioneers of Reform Judaism, and the center of their offspring, is a place which liberal rabbis love to visit. For most of them such visits, in addition, mean a home-coming to their Alma Mater and the renewal of delightful contacts with the scenes and the friendships of their student days. We, of the Central Conference of American Rabbis, therefore always rejoice at every opportunity to hold our sessions here.

But this time the cup of our happiness, to use the words of the Psalmist, runneth over. For, besides the standing lures that draw us on to Cincinnati and its classic Jewish community, there was the great and stirring stimulation offered by the Golden Jubilee of the Hebrew Union College, the actual Alma Mater of most of us and the spiritual Alma Mater of the rest of our members. In view of this enrichment of our

spirit through our pilgrimming in this city during this historic and happy week our feelings on this Day of Conclusion of the Conference, are best described in the words of Scripture, modified from the second to the third person: "Blessed are we in our coming in and blessed are we in our going out."

It is impossible for us to thank sufficiently each and all who have helped to make our sojourn here so delightful. All we can do is, in a few brief and inadequate words, to express our gratitude to the following:

To the various Committees of Arrangements for the complete and perfect plans and the actual carrying out of these plans, for the satisfying of all our needs and comforts, including quick and ever ready methods of locomotion.

To the Ladies' Committee and the Sisterhoods of the three Temples, for their gracious and bountiful hospitality and entertainment.

To the Office Staff of the Union of American Hebrew Congregations, for placing themselves and the facilities of their offices at the exclusive disposal of the Conference, its committees and members.

To the generous people of Cincinnati, for their superb hospitality.

To the Hotel Sinton, for its fine service and its personal attention to all our wants and comforts.

To the Press of Cincinnati, for the space and publicity they devoted to our proceedings.

When still more happiness shall have been poured into our cup during the two special Jubilee days, and we shall be ready to leave this city, so dear to us, after the "Simchas Torah" events tonight and tomorrow, we shall pronounce a benediction upon the Jewry of Cincinnati and upon their city, as we are wont to do from our pulpits upon our own congregants in our several homes, responding to Cincinnati's "Blessed be ye who come in the name of the Lord," our affectionate farewell: "We bless you out of the House of the Lord."

EPHRAIM FRISCH,
Chairman.
SAMUEL M. GUP,
ABRAHAM HOLTZBERG,
MARIUS RANSON,
DAVID ALEXANDER,
SAMUEL ABRAMS,
MAX C. CURRICK,
RICHARD M. STERN,
HARRY A. MERFELD,
J. L. MAYERBERG,
JACOB B. KROHNGOLD.

The report was adopted unanimously by a rising vote.

Consideration of the report of the Committee on Resolutions which had been interrupted was resumed. (See page 151.)

The report of the Committee on Nominations was read by Rabbi Louis Mann.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs leave to make the following report:

Honorary President, Kaufman Kohler, New York, N. Y.
President, Louis Wolsey, Philadelphia, Pa.
Vice-President, H. G. Enelow, New York City.
Treasurer, Morris Newfield, Birmingham, Ala.
Recording Secretary, Isaac E. Marcuson, Macon, Ga.
Corresponding Secretary, Morris S. Lazaron, Baltimore, Md.

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1925-1927

Kaplan, Jacob H.
Levi, Gerson B.
Magnin, Edgar F.
Simon, Abram
Stern, Richard M.
Thurman, Samuel

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Cohen, Henry (four years)

Board of Governors

Landsberg, Max (Hon.)
1925-1928
Rosenau, William
Wise, Jonah B.
1925-1927
Heller, James G.
1925-1926
Marcuson, Isaac E.
Simon, Abram

Board of Managers

1925-1926
Freehof, Sol. B.
1925-1927
Koch, Samuel
Schulman, Samuel
1925-1928
Frisch, Ephraim
Mannheimer, Eugene

Respectfully submitted,

LOUIS L. MANN,
Chairman,
EDGAR F. MAGNIN
JOSEPH RAUCH
IRA E. SANDERS,
SIDNEY S. TEDESCHE,
LOUIS WITT.
HENRY J. BERKOWITZ,
SAMUEL S. COHON,
HARRY W. ETTELSON,
MORRIS S. FEUERLICHT,
JOSEPH S. KORNFELD,
FELIX A. LEVY.

The report of the Committee on Nominations was unanimously adopted and the Recording Secretary was instructed to cast the ballot for the officers, members of the Executive Board, and the Conference representatives nominated in the report.

Rabbi Simon invited the newly elected President to the Chair and turned over to him the gavel.

Rabbi Simon: We have come to the closing moments of this session. I do not know how you feel; I can tell you that a sense of relief pervades my soul. I desire to say that, while these two years have been in a way difficult, I do not know of any compliment I have ever received which has given me such real, genuine delight, as to be President of the Conference. I do believe—I believe it with all my heart—that the Central Conference of American Rabbis is as dignified an organization as any in American Israel. I know its word is welcome; I know that the great organizations of the country desire to know our stand; they want our approval, and they crave our endorsement of many, many projects. I want to say, furthermore, that in the thirty-one years in which I have attended conferences, I do not recall any whose discussions were upon such a very high plane, as the discussion at this Convention. For the joy and the privilege of presiding at this 36th Convention, I thank you with all

my heart. To you, Rabbi Wolsey, I transmit this great responsibility. I have no gavel; I cannot give you any scepter of authority, but I give you the good will of a great institution. I give you a much enlarged treasury. I give you a tremendous opportunity of utilizing that money for great enterprises. I give you the greatest membership that any organization of rabbis in the world ever possessed. This convention assembled of 158 rabbis, has cast its vote to give you the responsibility and the joy of directing its destinies for the year to come. I congratulate you, as I congratulate the Conference upon its choice.

Rabbi Wolsey: This great honor which you have given me is one which I very deeply appreciate. In all of my rabbinical career, I certainly had no hope of ever standing in this place. I recall, however, the fact that a certain gentleman was told by the poet Byron that he intended to dedicate his poem, Childe Harold, to him, and this man replied to Byron, "I know I am very little worthy of the honor, but I certainly do not decline it." I say the same thing with reference to the great honor which you have conferred upon me.

All of us, in this long line of presiding officers of the Conference, have been pupils of Isaac M. Wise; even in a sense Dr. Schulman was a disciple of his. I am the first President who is himself a pupil of a former President of the Conference, and therefore, I presume, I represent a new generation in the line of Presidents of this organization. I have been passing through many experiences during the last two months. I have felt like a young man who is beginning life all over again, while you remind me, with this dignity, that I have reached nearly the half century mark. It is a sobering thought. But as I follow this line of dignified presiding officers of the Conference who have in a sense had in their hands the destinies of our great organization, I am inspired by what has gone before, but more particularly by the work, and scholarship and fine sense of consecration of our President, Abram Simon. In our entire group of rabbis, there is no one who has so much of the affection and admiration of his colleagues as Abram Simon. We are all very grateful to him for the privilege of sitting under his leadership, and we will al-

ways feel the right to draft him for service, for leadership and for guidance in the work of the Conference.

I am grateful to you for this honor of which I feel myself unworthy. I accept it, because it bestows a great dignity, but like all honors it implies a service which though it be humble, may be successfully and resultfully performed if I have the full cooperation and help of our membership. I feel that in the realm of religion, this is the most influential Jewish organization in the world, and I believe it has in its hands the power for influencing Jewish thought and life more than any other organization. If I have from all of you that cooperation with which you have privileged all of my predecessors, I know that you and I will go forward from strength to strength, and to the achievement of still greater triumphs. I thank you most heartily.

Rabbi H. G. Enelow, the newly elected Vice-President expressed his appreciation of the honor conferred on him and pledged his earnest support to the new President.

The closing prayer and benediction were pronounced by Rabbi Sale. The session closed with the singing of the Star Spangled Banner and *En Kelohenu* by all the members of the Conference.

The Conference adjourned *sine die*.

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APPENDIX

A

MESSAGE OF THE PRESIDENT

TO THE

THIRTY-SIXTH ANNUAL CONVENTION

OF THE

CENTRAL CONFERENCE OF AMERICAN RABBIS

The Central Conference of American Rabbis enjoys a [illegible] of at-homeness in Cincinnati. Tradition has it that the air of Jerusalem makes for wisdom. Our experience attests that the atmosphere of Cincinnati is redolent with sacred memories and inspiriting to healthful activity for Reform Judaism. The Jubilee of the Hebrew Union College supplies a colorful background to our Convention. We recall that there were and are rabbis of conspicuous leadership in the American Reform pulpit who are not spiritual children of the Cincinnati College. Fifty of the three hundred members of our Conference do not claim the Hebrew Union College as their *alma mater;* yet, in a large sense, it is not an exaggeration to identify the spirit and the activities of the Conference with the history and the purpose of the College.

It is not for me to make an appraisal of the contributions of this institution to American Judaism and American culture. I am desirous, however, that the jubilee of our great College be not detached from the universal outlook that will view with impartiality and gratification the flowering of the Jewish spirit

in "leading men to the Torah" in such new institutions of learning as the expanded *Yeshibah* in New York City the Jewish Institute of Religion in New York City, the projected Hebrew University of Jerusalem, and in the slow recovery to vigor of some of the seminaries of Central and Eastern Europe. From our vantage ground we may look with pride and equanimity upon the early struggles of our college and upon the humble beginnings which witnessed its consecrated inauguration. We recall also that almost twenty years before the founding of the Hebrew Union College, Isaac M. Wise planned The Hebrew Zion College, which did not see the light of day. The battle and the heat are in the past. We are in the glow of its triumph. From the room in the Plum Street Temple, we may follow the victorious course of our Alma Mater to Sixth Street, and now to its palatial buildings on Clifton Hill; and with its physical changes there followed the natural development in its faculty, in its curriculum, in its student body and in its prestige. And as they lifted the ark they marched forward.

Isaac M. Wise lives today as he never did before, even when the physical man was reckoned in five feet, eight inches. His flaming enthusiasm gave wings to his vision, and both gave the academy to American Israel. The figure of Isaac M. Wise looms up not as a mere organizer of stately institutions, but as a multiplier of souls. He stands before us with such majesty as to tempt the art of a Michael Angelo. He is a brother of the superb interpreters of universal Israel. A line of continuous successorship could pass the torch from Jabneh to Cincinnati. His amazing understanding of the age, of the psychology of the Jew in America, his unerring prognosis of the inevitable trend of spiritual and social progress, his inexhaustible optimism bred in an iron will, render the stature of our master so impressive. The Jubilee Celebration is the hallowing and expanding shadow of our revered Isaac M. Wise.

Professors such as Louis Aufrecht, Solomon Eppinger, Sigmund Mannheimer, Henry Zirndorf, Ephraim Feldman, Gotthard Deutch, Moses Mielziner and David Neumark pass before us in appreciative and tender review, and we thank God for

their loyalty, their scholarship and their priceless devotion to the cause of Judaism. Doubly grateful are we that Dr. Kaufmann Kohler, although unable to participate in this Jubilee, is still, with zeal unabating and scholarship luminous, at work in the vineyard of the Lord. We pray that God may bless our savant with many years of mental and physical vigor so that we may continue his debtors for the priceless pearls from the sea of Jewish learning.

The expansion of the College is inevitable. We believe that the establishment of its School for the Training of Religious Teachers in New York was wise statesmanship. The graduation exercises of its first class in New York City call for a generous meed of congratulations. Schools of this kind will be found necessary in the South, West and Middle West of our country. We felicitate Dr. Julian Morgenstern, the President of the Hebrew Union College, the faculty, the Board of Governors and the Union of American Hebrew Congregations upon the success which has attended their devoted labors, their unstinted service, and their unrivalled loyalty to this great institution.

I recommend that we transmit to the authorities of the Hebrew Union College an expression of our hearty congratulation upon the inspiring and blessed completion of fifty years of service to the cause of God and Israel, and I further recommend that the incoming Executive Board devise some enduring memorial whereby the Conference may signalize the Jubilee year of the Hebrew Union College.

I

JEWISH PHILOSOPHY

It is generally admitted that the religious and the scientific impulses crave for satisfaction. As far as we may go in the acceptance of the nebular hypothesis, so far shall we go in refusing a nebulous God. As far as we may go in admitting that science reveals a new heaven and a new earth, so insistent must we be in refusing a mechanistic interpretation of the world and of life. Materialism may be adjudged to have shot its bolt as a philosophical theory; but its vocabulary and technic have a popular vogue. Our young men are suffering from mental maladjust-

ments. They are venturesome, loosely convinced, ready to leap, struggling to fit new thoughts into traditional moulds, and ready to throw the moulds away on a moment's notice. On the one hand, our academic youth listen to a school of thought which asks: "Can not religion dispense with theism?" On the other hand, the presentation of a finite God, battling for humanity, fascinates them with its literary and dramatic charm. Psychology assures them that freedom and immortality have no permanent basis in the soul, that religion will be beached on the shore, while the rising tide of advancing culture moves sweepingly forward.

Is it any wonder that the insistent question arises: What is religion, after all? Is religion true? What is reality? Is the mind of man competent to pronounce judgment on the nature of reality? What do we mean by religious experience? What kind of knowledge does religious experience offer to us? "Can the claim of the religious consciousness to possess a superior intuition of truth be vindicated?" Is the nature of reality such as to justify the religious view of the world?

Putting, then, the problem more intimately, What help can we secure from Jewish philosophy? Can ethical monotheism with its implications, be placed on a modern philosophical basis? If religion as religion is to retain its unique insight and ethical creativeness, how shall we demonstrate that the assumptions that underlie our Jewish consciousness are valid? The acutest of all problems is to reconcile the holiness and perfection of God with the apparent imperfections and injustices of the world. God, freedom and immortality still remain the three universals of the spirit; how make them real to the modern Jew? How shall we vindicate in the name of critical philosophy the fundamental teachings not only of Judaism, but also of Reform Judaism? And this is to my mind the most imperative and the most difficult task that confronts us. Where shall we turn for guidance? Let us not conclude that a desire for demonstrating the values of religion is born of indifference and irreligion. On the contrary, the uprush of the soul invites the intellect to an enterprise of mystic love. The glorious era of Jewish philosophy in the Middle Ages was the intellectual companion of an equally pas-

sionate religious fervor. When the philosophic era ceased, the unsatisfied soul leaped into mysticism.

The Chair of Jewish Philosophy in the Hebrew Union College mourns its great expounder, and this is our sorrow, and this is our poverty. Little thought we last year, as we listened to Dr. David Neumark's illuminating essay on the "Relationship of Judaism to Kant," that his closing words: "There are many problems to be treated from this new outlook. I have treated the most important of them in the aforementioned new book. Others I may be privileged to treat in days yet to come," would have to serve as an unsatisfied ambition. It may be that with David Neumark Jewish philosophy begins a new chapter. Who will complete it? Nevertheless, that essay in our Year Book in connection with his other writings becomes our priceless possession. Here is a new starting point, the material for a new *Moreh.* The five hundredth anniversary of the publication of Albo's *Ikkarim* is to the point. Whether we believe that Albo was not the equal of his master, Chasdai Crescas, or that Ikkarim is more theological than philosophical, or more homiletic than critical, the fact remains that Albo, disputant in the great debate at Tortossa in 1413, had the sublime courage, the devotion and the love of God so firmly grounded that he essayed to lay a foundation of reason and faith for the Jew of the 15th century. The Jew has ever aspired to vindicate the God of Israel, and always, mind you, thinking of its value for practical life. And maybe the existence of the Jew is a truer vindication of the existence and providence of God than any philosophical theory.

David Neumark found the germs of philosophic thought in the Bible. Habbakuk's statement, 'Thou art too pure for evil,' gave birth to the sublime searchings of Job. Who knows how the *intelligenzia* prodded the author of Job to ask "Can man by searching find out God?" Even this agnosticism is essentially reverential. Follow the soaring sweep of the Jewish spirit from Philo and Saadia, Maimonides and Gabirol, from Bachya and Albo to Mendelsohn, Bergson and Neumark, and one marvels at the intellectual passion melting oft in mystic rapture with which the intellect of Israel pursued the course of God in His relationship

to the universe and to life. That glory has not wholly departed from Israel, but awaits the time when the *Shechinah* will descend upon the brow of some royal intellect in Israel. In the meanwhile, what?

I shall not endeavor to crowd these loosely connected outpourings into a definite recommendation: first, because the matter does not lend itself to such a formal declaration; second, philosophy of this type cannot be produced over night and to order; and third, I wish to leave the call to an unfulfilled task hovering like a hallowed presence over the unoccupied Chair in Jewish Philosophy in the Hebrew Union College.

JUDAISM AND EVOLUTION

The Fiftieth Anniversary of our College lifts into clearer light the fortieth anniversary of the publication of the Pittsburgh Platform. In how far that Pittsburgh Convention was directly or indirectly stimulative in the founding of the Central Conference of American Rabbis it is not for me to explain. My purpose is to recall that Dr. Kohler's original declarations before that learned body were born of an abiding and stern conviction that the time had come for a definite formulation of the principles of Reform Judaism in the light of the spirit of the new day and in the experience of Israel in the United States. The proceedings of that memorable session were published by us as a further method of signalizing Dr. Kohler's eightieth natal anniversary. Looking over this platform I find that the second paragraph contains the following negatively written statement:

"We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age and at times clothing its conception of divine providence and justice dealing with man in miraculous narratives."

And, furthermore, Paragraph 6 begins:

"We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason."

The question which I put to you is: Does this formulation meet the spiritual and intellectual needs of a people bathing in the philosophy of Bergson, the science of Einstein and the psychology of Freud? Comprehensive as the Pittsburgh Platform was in respect to the rights and the results of science and biblical criticism forty years ago, I still feel that a more specific, affirmative and ringing statement is asked of us by American Israel on the present-day relation of Revelation and Evolution.

Reform Judaism is a tribute to liberal thinking. Its message is found in the *Jubilee* as an institution, and in the law which says: "Proclaim liberty to all the inhabitants of the land so that they may return, understandingly, to their possessions, and each man to his family." Never was the progressive spirit of all departments of human culture so imperative as in this day of ours. The war has but furrowed the dormant areas of intolerance and narrowness. Fundamentalism in religion and in politics is justified of its mental children, but it is not within its moral right to stigmatize with illegitimacy the offspring of Liberalism. The premise of Orthodoxy is, of necessity, that there is only one right point of view, and Orthodoxy may indulge the luxury of this logic so long as it remains static and statistical. When the ferment reveals the leaven, Liberalism is at work. The triumph of honest thinking would be the conviction that there are many facets of revelatory truth held with equal sincerity and tenacity by men and women to whom Truth is more winsome than changing truths. Liberalism in religion and in social conduct is the great desideratum of the age, and the only basis upon which tolerance, fellowship and good-will may rear a permanent edifice.

The Scopes trial in Dayton, Tennessee, is not an isolated phenomenon. Its shadow will trail along the parliamentary steps of every state legislature, and will likely darken the path to the United States Supreme Court. It is not a problem which can be solved or temporarily downed by resolutions. Unfortunately the main issue has been lost in the hysteria of the trial. "That issue is whether the State of Tennessee may consistently with the

American doctrine of the separation of Church and State establish the Bible of the Fundamentalists as the official standard of truth in its public schools. If it really represents the American tradition of religious liberty, it should be denying that any interpretation of the Bible, Fundamentalist or Modernist, Catholic or Jewish, can be recognized by any legislature or by any court as an official standard of truth. When the defense attempts to show that the Modernist version of the Bible is more intelligent than the Fundamentalist it abandons its case." (Editorial, New York World, July 22, 1925.) While we may long for the liberal and tolerant attitude, our task is affirmative to the extent of answering the doubts of our Jewish brethren. We must deepen their religious faith, while at the same time permitting them the privilege of welcoming the new truth streaming in from the watch-towers of science. The sturdier the Jewish faith in God, the less the fear of evolutionary thinking. Evolution will take care of its own truths and votaries. Neither the torch of destruction thrown by Titus nor the torch of science uplifted by Darwin can extinguish the light of the Torah.

In 1874 John Tyndall, President of the British Association, delivered a masterly and a noble presentation of "The Claims of Science." It was an appeal to a sense of becoming humility on the part of science.

"Our states of consciousness are mere symbols of an outside entity which produces them and determines the order of their succession, but the real nature of which we can never know. In fact, the whole process of evolution is the manifestation of a Power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this Power out. That each succeeding age must be held to be free to fashion the Mystery in accordance with its own needs—then, casting aside all the restrictions of materialism, I would confirm this to be a field for the noblest exercise of what, in contrast with the knowing faculties, may the called the *creative* faculties of man."

Five decades later, before the same British Association, Sir

Oliver Lodge delivered an address carrying Tyndall's spiritual appeal to its logical conclusion. Among other things he said:

"I believe that creation is a continuous process, a gradual, constant energizing, not a thing that is over and done with, but a thing that is going on."

A continuous creative energy! We are back again on the familiar soil of Pharisaism. Accepting the creative assurance that "God saw that it was good" and at the same time the prophet's protest against Persian dualism, the Pharisees had the discrimination and philosophic sense to tone down Isaiah's utterance:

> "I am the Lord and there is none else.
> I form the light and create the darkness:
> I make peace and create evil,"

into

> "Blessed art thou, O Lord our God, King
> of the Universe, who formest light and
> createst darkness, who makest peace and
> createst all things."

These same Pharisees followed the "Yotser" prayer with the magnificent ascription to the inherent goodness of God's continuous creation in this inspiring sentence.

> "And in His goodness He reneweth daily
> the work of Creation."

And to show that the very angels participate in this glorification of God's ceaseless active energy, they put the same sentence in the mouth of the *Ophanim* and the holy *Chayoth* as they pass the refrain to the *Seraphim.* This is poetically reproduced in Lamentations III, 4 "Thy mercies are new every morning." This same thought is found in Neumark's, *Jehuda Halevi's Philosophy in Its Principles.* The concluding section of this essay reads, "Providence is the continuation of the divine creative activity within the course of nature. In a word, Providence is Creation. For the pious ones, nations and individuals, the creation was not concluded in the past. The appearance of the Divine

Thing on Earth means a *perpetual creative activity,* a perpetual moulding and forming of matter by giving it different dispositions." Thus Pharisaism mediates between Judaism and modern scientific teaching.

We teachers must so ground our people that confusion will flee. Doubts will assail the castle of faith, and we cannot rest content until our people will say: "My strength and my song is God." Our people are looking to us not only for direct teaching and helpful preaching, but also for an intelligent soul-satisfying and mind-illuminating statement of the relation between the hypothesis and the conclusions of Science and the fundamental and imperishable truths of Judaism.

I recommend that this Conference draw up an affirmative statement on the attitude of Reform Judaism to the present-day teachings of Science.

THE HIGHER PHARISAISM

The Pharisee was not an armored knight in defense of a cloistered Torah. We cannot permit the Pharisee to rest under the cloud of New Testament condemnation. Not even the Antinomianism of Paul successfully hides the Pharisaism of Jesus. The critical pen of history must rewrite the judgments forged in the heat of polemics. It was the very logic of necessity that it fell to the task of Reform Judaism to rehabilitate the Pharisee through the studies of Geiger, Lauterbach, Kohler, Montefiore and Abrahams. It was the Pharisee who dared interpret the *Jubilee* and other biblical legislation to meet the newer economic and social conditions. It was he who made the Torah expansive to the newer adjustments. When Jesus said: "I am the way," he may have meant to imply "I am the *Halachah.*" Yet he never escaped his Jewish background. No Pharisee ever believed that law and love or Halachah and Midrash were mentally or emotionally or spiritually contradictory elements of life or legislation. Even the old legalism had a mystic glow. If the old Pharisee built "a fence for the law," he in no wise differed from the

numerous Christian denominations whose fear-complex has multiplied the number of fences.

I hold no brief for the morality of individual Pharisees nor do I here try to justify every minute rabbinical restriction. I only desire to recall that Pharisaism survived the crash of the Roman triumph and the World War of 1914. The Synagog was not in competition with Pharisaism. The latter used it as a vehicle for religious and practical culture. At the fall of Bethar it was Pharisaism which could triumphantly say: "Give unto Caesar the things that are Caesar's." In other words, Pharisaism meant that the Torah shall lead like a pillar of cloud by day and a pillar of fire by night, without resting upon the pillar of political sovereignty by day and by night.

Pharisaism lent itself to the critical philosophy of the Middle Ages; lent itself to the *Shulchan Aruch* codifications; lent itself to the warmth and rapture of mysticism; lent itself to the democratic and emancipatory movements of the 18th century; and now it says: "Recreate me in your image, in your spirit, in your passion, in your idealism." Pharisaism is the living heart of modern Judaism. Reform Judaism is Pharisaism at its best, touched by the spirit of the 20th century. Is not this Pharisaic enrichment of the many centuries, after all, the common bond that, however differently interpreted by Orthodoxy and Reform, should unite Israel in holy and helpful cooperation? From this point of view I invite your study of the various expressions of the religious consciousness of Israel as revealed in present-day tendencies, issues and problems, holding constantly in the foreground the abiding conviction that the path of progress lies along the line of sincere and effective cooperation.

(*A*) *The Conference of National Jewish Congregations*

The closing words of the President's Message last year breathed the hope that the time would not be far distant when Jewish leaders of Congregational and Rabbinical Assemblies of all shades of religious opinion would meet in council to consider questions of Jewish unity, of education and of responsibility. Your President offered a resolution to this effect at the sessions of the

Union of American Hebrew Congregations in St. Louis, January 21st, 1925, which later on received the unanimous approval of the Executive Board. The call was extended to the Union of American Hebrew Congregations, the United Synagog, the Union of Orthodox Jewish Congregations, the Central Conference of American Rabbis, the Rabbinical Assembly of the Jewish Theological Seminary and the Union of Orthodox Rabbis of the United States and Canada to meet in the Harmonie Club in the City of New York on June 9th, 1925. It was an inspiring picture to see the representatives of Reform, Conservatism and Orthodoxy considering in mutual and devoted cooperation how best to preserve and enrich Judaism. The following resolution was presented by Rabbi David Philipson for the Reform group, Rabbi David de Sola Pool for the Orthodox and Rabbi Jacob Kohn for the Conservative.

"We, representatives of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the United Synagogs of America, the Rabbinical Assembly, and the Union of Orthodox Congregations, recognizing the fundamental spiritual unity which binds us as Jews, believing that the Synagog is the basic and essential unit in our Jewish life, and believing in the desirability of taking counsel together for the sacred purpose of preserving and fostering Judaism in America, recommend to the organizations represented at this meeting, that a Conference composed of national congregations and rabbinical organizations of America be formed for the purpose of enabling them to speak and act unitedly in furthering such religious interests as all these constituent national organizations share in common, it being clearly provided that such proposed Conference in no way interfere with the religious administrative autonomy of any of the constituent organizations.

'Further, this meeting recommends that each organization herein represented appoint two representatives on a General Committee whose purpose shall be to work out the basis and the plan of cooperation of the proposed Conference, the committee to report back to an adjourned meeting of the body, to be convened at the call of the chairman."

I have great faith in this enterprise. Its success will call for patience, goodwill and consecration. It must not fail. It has

too many great possibilities. It is the higher Pharisaism in compact and organized form. Must "Relief" be the only standard which can rally American Israel? If religion is the supreme factor in our thirty centuries of history, is it not the one great compelling and integrating force in all Jewish experience?

I wish to thank the committee of the Central Conference of American Rabbis for its splendid cooperation in framing the above resolution.

III I recommend that the Central Conference of American Rabbis accept this Declaration of Principles, and appoint two representatives on a General Committee to formulate a plan for the formation of a National Conference of Congregational and Rabbinical Organizations.

(*B*) *Promoting Jewish Liberalism*

The growth of liberal thinking among our people in countries across the Atlantic is most encouraging. I note with gratification that the Liberal Synagog of London to which Rabbi Israel L. Mattuck ministers, dedicated its first House of Worship on September 13. I note further that the *Union Liberale Israelite* of Paris celebrated its 18th anniversary in the Spring. In both instances we find our brethren directing thoughtful energy toward a progressive interpretation of Jewish idealism. In addition to offering them our felicitations, we ought to be able to stimulate the growth of liberal sentiment in both of these countries in a manner which will not seem officious on our part. A promising way is open to us. I have been all the more interested in the fruition of this hope by the following letters, written to me by Miss Lily H. Montague of London. Under date of June 23d, 1925, she wrote:

"As Organizing Secretary of the Jewish Religious Union I am anxious to put before my Council in the autumn a suggestion for trying to form an international Union of Synagogs and Associations upholding a progressive conception of Judaism.

"I am writing to you to-day quite unofficially to ask you whether you yourself are in general sympathy with such an idea

and whether you think it would find favor with the American rabbis of the reformed Synagogs. I need hardly say that your approval would mean a great encouragement to me. Since reformed Judaism in America is so much longer established than the Liberal Movement in England, it is obvious that we should look to you for much of our inspiration and assistance.

"I should like, with your approval, to ask my Council to consider the idea of forming an international Union, and if we could prepare some definite scheme we should like to lay it before a conference of delegates from the various countries in which reformed Judaism exists, and it might be possible to hold such a conference next spring. At such times I know some members of your association do occasionally favor us with a visit, and it therefore might not be inconvenient for you to send representatives.

"I should be very glad to hear from you at your earliest convenience for I am anxious to know what you think of this idea which I am venturing to put forward in rather a crude manner, feeling confident that it will have your sympathy, and that you will see that it might be developed into something stimulating and useful."

Under date of June 29th, 1925, the second letter was received.

"Thank you very much for your extremely kind and encouraging letter. I will draw up an outlined scheme for an International Union of progressive religions and submit it to the members of the J. R. U. Council in London. As soon as we are able to meet towards the end of September or beginning of October, I will let you have the official and approved scheme in time for your meeting in Cincinnati. I do feel that this Union may be a blessing to our community, and I cannot tell you how infinitely grateful I am for your cooperation."

These communications pave the way for practical and stimulating cooperation, whose probable blessings tempt the imagination and the dramatic sense of progress and friendship. Awaiting the receipt of a definite program, may we not officially extend the hand of comradeship to our liberal brethren in England? A conference of liberal-minded Jewish men and women representing the laity and clergy of the United States, England,

France, yes, of Germany, and of every nation where Judaism is crying in the wilderness for a broader expression, would be a Leviathan feast of the spirit.

IVa I recommend that the Central Conference of American Rabbis inform Miss Montague, organizing Secretary of the Jewish Religious Union, that it not only views with gratification the proffer of comradeship extended by her, but that it also welcomes the international opportunity of uniting in associate endeavors with our brethren in all lands for the advancement of Reform Judaism and Jewish culture.

IVb I further recommend that the incoming Executive Board be empowered to take such action as will be most interpretive of the spirit herein advanced.

(C) *The Council of the Jewish Agency*

Recommendation 4 of the Report of the Committee on President's Message at the Cedar Point Convention reads as follows:

"Your Committee having studied with the greatest care the President's review of our cooperation in the social-economic rehabilitation of Palestine, the account of his contacts with the non-partisan group which is studying the same problem, his recommendation that the Conference accept the tentative outline program of the newly contemplated Jewish agency as suggested by the non-partisan group, and his recommendation that a Committee be appointed to cooperate with this group or with a more inclusive body in the further development of this program recommends:

"(a) That the Conference reaffirm its agreement to cooperate in the rehabilitation of Palestine.

"(b) That the Conference favors the formation of a non-partisan group for the development of Palestine, that the President continue his unofficial cooperation with the non-partisan conference mentioned in the message, in the further development of its program, but that no final action be taken until approved by the members of our Conference in convention assembled."

In order that you might be fully apprised of the negotiations conducted by the non-partisan group in our country, every mem-

ber of the Conference was sent a copy of the letter written to me by Mr. Louis Marshall, under date of June 27th, 1925. In the meanwhile, the Zionist Congress convened in Vienna on August 30th, agreed in the main with the program adopted by the American non-partisan group, contingent upon the acceptance of these primary conditions:

a. An ever increasing immigration movement.
b. The redemption of the soil as national property.
c. Agricultural colonization as the basis for Jewish work.
d. Hebrew language and culture.

The Vienna Resolution reads as follows:

(a) The Council which shall consist of approximately 150 members, shall be composed, as to one-half of representatives of the Zionist Organization, and as to the other half, of representatives of Jewish communities in various parts of the world.

(b) The method by which the various communities shall appoint their representatives shall in each case be settled by agreement in accordance with local conditions.

(c) Forty per cent of the seats in the non-Zionist half of the Council shall be reserved for the Jewish community of the United States.

(d) The distribution of the remaining seats shall be settled by agreement between the Zionist Organization and the several communities concerned.

It is necessary to note the provision that the Constitution of the Agency is to include a clause providing that such Constitution shall take effect, in the first instance, for a period of three years from the date on which it is adopted by the Council, at the close of which period the question of its renewal shall be decided by agreement between the Zionist Organization and the other participating parties.

The time has come for our earnest consideration and our vote. I admit that a very critical non-Zionist eye can see in the four pre-requisite conditions some ground for dissent, but over and against all conceivable objections I come to these conclusions:

(a) That the previously expressed Resolution of our Conference in the year 1918, as found in the Year Book XXXI, Page 133, is not repudiated by us.

(b) The recognition of the words "Zionist" and "non-Zionist" is an acknowledgement that there are at least two points of view in the philosophy of Jewish life and destiny. This gives an avowed status to the non-Zionists, and organizes them for the first time into an effective unit. Pharisaism always supplied the windows through which the soul might view the passing scenes differently but Jewishly.

(c) Maintaining our inheritance on "this side of the Jordan," we should listen to the call of Moses to Menassah and Gad, "Wherefore will ye discourage the children of Israel from going over into the land which the Lord hath given thee?"

V I, therefore, recommend that the Central Conference of American Rabbis unite with other organizations and individuals of a similar mind in an American Non-Partisan Organization with the object of forming the Council of the Jewish Agency as adopted by the World Zionist Organization, and in keeping with Article IV of the Palestine Mandate of the League of Nations.

(*D*) *Goodwill Between Jews and Christians*

I do not wish to repeat the Report of the Conference Committee on Goodwill between Jews and Christians, but I desire to preserve for permanent record a copy of the Declaration of Principles adopted by both Committees on December 30th, 1924:

"We of the Federal Council of the Churches of Christ in America, and the Central Conference of American Rabbis, as represented in a joint session of their respective Committees on Goodwill between Jews and Christians, realizing the necessity for a truer interpretation of Americanism and religion, and in order to advance both on the highest plane of goodwill and fellowship, herewith declare:

"1. The purpose of our committees is to promote mutual understanding and goodwill in the place of suspicion and illwill in the entire range of our inter-religious and social relations.

"2. Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

"3. We endorse the statement of the Federal Council of the Churches of Christ in America, made by its administrative Committee in its resolution of September 22, 1922, declaring that the 'rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the Church and to society at large.' To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and of religion, and merit our condemnation.

"4. We realize further that we best reveal our fellowship by practical cooperation in common tasks, and it is our endeavor to formulate a program by which to realize the high purposes and noble endeavors of mutual goodwill and helpfulness."

You will agree with me that these are not mere pious phrases. The committees have proceeded along practical lines, believing that there is here furnished a very definite program for the removal of grounds of mistrust between the Jews and non-Jews. My own faith in this Commission and in its sincerity is very strong, and I am hopeful of great and permanent results. To be sure, the work which our Commission is doing is by no means isolated. Many sincere evidences of a growing sense of shame on the part of high-minded Christians at the stupidity and vulgar display of bigotry and unfriendliness come to hand.

It is gratifying to record that the finest expression on this subject came from the lips of the President of the United States, Calvin Coolidge, in an address delivered at the laying of the cornerstone of the Jewish Community Center in Washington on May 3, 1925. Nor ought we to forget that the many tributes of congratulations which greeted the laying of the Cornerstone of the Hebrew University of Jerusalem, aside from any Zionist implications, must be viewed as expressions of goodwill and fraternity from the scholars of the world.

The most significant and far-reaching statement made by a church body across the Atlantic on the question of developing goodwill was the report of the Sub-Committee appointed to consider the "Presentation of Christianity to the Jews" at the Presbyterian Church Assembly of England, October, 1924. At this first Sub-Committee meeting Dr. Israel Abrahams and Mr. H.

M. J. Loewe, representing Liberal and Orthodox groups, were invited to give their views as to the relationship of Judaism to other faiths. The resolution reads as follows:

"2. Recognizing that the Jewish people have frequently been subjected to grievous persecution on the ground of their religious beliefs, the Assembly of the Presbyterian Church of England reaffirms the right of liberty of conscience in Religion, and puts on record its abhorrence of persecution, which it declares to be absolutely contrary to the spirit of Jesus and the true interpretation of the Christian religion.

"3. The Assembly approves generally of the suggestions outlined in Section A of the Report of the Sub-Committee on the presentation of Christianity to the Jews, and, as regards the work of our own Church, of the following findings:—

"(a) That material benefits should not be used as an inducement to bring people within the reach of religious propaganda.

"(b) That, where ample opportunities for medical aid already exist, it is undesirable that medical work should be associated with mission activities; and where medical mission work is being carried on, the benefits of the medical mission should not be made conditional on attendance at a religious service.

"4. The Assembly regards with interest and approval the proposals to initiate a movement on new lines to promote sympathetic relationships between Jews and Christians, and encourages the Committee to do all that may seem possible judiciously to advance such suggestions as are put forward in section B of the Sub-Committee's Report.

"5. The Assembly observes that the spirit by which the new movement is to be guided is indicated in Section B of the Sub-Committee's Report; and in particular that it rests on the recognition that, profound and vital as are the theological differences between Judaism and Christianity, there is also a measure of agreement in religious belief; and that fuller regard should be given to the moral and spiritual obligations and opportunities inherent in this fact.

"6. The Assembly believes that progress should be possible in the appreciation of common aspirations, the removal of mutual prejudices, and the furtherance of a common desire to overcome the evil that is in the world; and it trusts that by such means much may eventually be done to advance the cause of righteousness on earth, and nothing done that would hinder the

coming of the time when the minds of men everywhere shall be united in the knowledge of Truth in all its fulness."

We must not slacken our efforts. We may seek comfort in the soft doctrine that the removal of anti-Jewish prejudice is a Christian problem, but we must not forget that the equally desirable Jewish duty of self-criticism must be performed by us. The problem is many-sided, but I am most anxious to stress our responsibility as Jews. My desire is, first of all, that the hands of this Commission on Goodwill between Jews and Christians be strengthened and supported. On the Jewish side, representatives of the Orthodox group ought to be included. On the Christian side, leaders of the Catholic Church ought to be added, and our Conference Committee should consider itself a spokesman for this legitimate and wise extension of the membership of this Commission.

Second, a suggestion made by our American Commission on Goodwill is much to the point. We, of the Central Conference of American Rabbis, ought to have one of our own faith in the field to parallel in a practical way the work which is so admirably done by Rev. Dr. John W. Herring, the Executive Secretary of this Commission.

VIa I recommend that the Central Conference of American Rabbis continue its moral and financial support of this Commission, as the wisdom of our Executive Board may dictate, and that the Executive Board be authorized, when the occasion is more favorable, to interest other National Jewish Bodies in the selection and maintenance of a Jewish worker in the field in the interest of goodwill between Jews and Christians.

Third, I believe it is possible to crystalize the growing tolerance and fraternity so that it may be presented in a very dramatic and appealing manner to the world. In Philadelphia, in 1926, the 150th anniversary of the signing of the Declaration of Independence will hold the stage of interest. The heart of America will be expressed there, and surely all its spiritual power will find an opportunity for illustration. Leaders of thought from across the Atlantic and the Pacific will, doubtless, be our visitors. We can not afford to miss this opportunity. The Parliament of Religions held in Chicago in 1893 was an inspiring spectacle and

a spiritual achievement. Here at the Sesqui-Centennial Celebration, freedom and fraternity will form the twin appeal.

VIb I recommend that the Central Conference of American Rabbis either by itself or in conjunction with other National Jewish Bodies, join with the Federal Council of the Churches of Christ in America and other Christian groups to create, support and conduct an Institute of Goodwill, the details of which are to be left to the judgment of the incoming Executive Board.

Cooperation with the Union of American Hebrew Congregations

Although the Conference enjoys contacts with many Jewish and non-Jewish National Bodies, it is but natural that its cooperation with the Union of American Hebrew Congregations should be most intimate and interdependent.

(a) It was a source of great pleasure that the Union graciously acceded to our request to permit the presentation of an essay on "Social Justice" by Rabbi Louis Wolsey at its session held recently in St. Louis and voted to continue the study of the same for discussion at the next Biennial.

(b) The amendment of its Constitution so as to permit our Conference official representation on its Boards is heartily appreciated by us. Our Committee on Nominations will, therefore, present at this convention two names for election to the Executive Board of the Union, five to the Board of Governors of the Hebrew Union College and five to the Board of Synagog and School Extension. The Conference and Union Committees will meet this week to ascertain in how far the expenses of the rabbinical members in attendance at the above Union sessions may be wisely allocated.

(c) The Commission on Jewish Education has been pursuing its labors with a full appreciation of the magnitude and the responsibility of the task imposed upon it. Its work must be necessarily slow if it is to be constructive and have permanent value. Its year's work will come before you in the report of its Chairman, Rabbi David Philipson.

(d) The publication of Tracts calls for a word. It is the judgment of our Executive Board that the work of issuing Tracts can be facilitated if the entire responsibility for the writing and the publication of the same be assumed by the Conference. A request by the Union for a conference between committees of both organizations to give the subject of the publication of Tracts a more thorough study before precipitate action is taken ought not, in the nature of the situation, be refused. Our representatives will attend such a meeting with a full understanding of the views of our Executive Board.

(e) The Pension question has been hanging fire for a number of years. The time has come for some form of definite action. In order that this problem may be presented to you in an authoritative manner, Mr. Ludwig Vogelstein will discuss it with us on Friday. It is not my intention to anticipate his address nor to repeat what I wrote in my last year's Message.

One element of this question rests heavily on my heart. Pension System or no Pension System, some program of Relief is absolutely necessary. There will always be rabbis who, because of age, infirmity and prohibitive cost, will not come within the privileges of any Pension Scheme, and there will always be widows and orphans who will have a claim upon our devoted care. Our Relief Fund is mounting slowly to an appreciable sum; yet it is always a source of keenest regret that we cannot be as generous as the needs merit. The Synagog Pension Fund of the Union of American Hebrew Congregations is now, with accumulated interest about $143,000.00. It is not working. I do not hesitate to declare that, in the failure to adopt a Pension System, this Fund ought to be placed at the disposal of the Conference and merged with our Relief Fund. If legal restrictions militate against such a procedure, I see no reason which prevents the Conference from transferring its Relief Fund to the Synagog Pension Fund to be controlled and disbursed, in a becoming confidential manner, by the Joint Committees of the Union and the Conference, known officially as the Commission on Synagog

Pension Fund or by any Joint Commission which may be selected. Operating with a sum of two hundred thousand dollars, we would be in a position to perform a fairly creditable piece of work, not because it would be complimentary to our generosity, but because it would be a more adequate meed of honor to those whose faithful labors have earned the continuous recognition of the Jewish communities. Unwilling, therefore, to anticipate the result of Friday's discussion, I cannot make any recommendation. I am merely allowing myself the luxury of thinking out loud.

CONCLUSION

This message might be easily lengthened to report on many matters which have claimed our attention during the year, but I can only indicate such questions as International Peace, our Publications, the growing Jewish Science movement in which at least three of our Colleagues are taking conspicuous part, the long tenure of office during which some of our Colleagues have earned the congratulations and well deserved honor of their congregations, the call Homeward of four of our beloved members, and the contemplated Drive for fifteen million dollars for the relief of our brethren in Eastern Europe. All of these items will come before you in their proper time and form.

I am soon to surrender the high trust which you placed in my hands more than two years ago. You will believe me when I say that nothing in my life has afforded me greater joy than the attempted discharge of the duties involved in that signal honor. The confidence of my Colleagues, the unalloyed support of the Executive Board and the ever ready assistance of the officers are cherished as priceless spiritual treasures.

The termination of our Conference sessions on the Sabbath, illustrative of the life of Noah, suggests my closing sentiment. Scriptures tell us that Noah "who walked with God" stumbled over the vine: yet the discriminating sense of the biblical writer appraised his righteousness by the standard of his generation. Probably a modern standard would judge him not to have fallen very far. The frailty of Noah recalls to my mind the gentle

humor of Dr. Moses Mielziner who loved to tell how a student made eight mistakes in spelling the name of Noah in Hebrew. The blunders, the weaknesses of the flesh, the sins of omission and commission are readily called to account, and furnish sufficient opportunity for castigation and self-righteousness. The two tasks which confront the Rabbi are to teach men to walk with God in a simple yet religious sense, and to match the charm of God's sacred companionship by a life of high and holy endeavor. Our sublime duty is to direct the path of human life along the path to God. To this glorious Calling have we dedicated ourselves. The Jubilee of the College gives us an added opportunity of stimulating consecration.

Vivid is the scene when, returning to Cincinnati in the year 1896, I chanced to remark to Dr. Mielziner in the presence of Dr. Isaac M. Wise that it was fifty years since the President of the Hebrew Union College came to the United States. The twinkling eyes of the saint were eloquent and moist as they turned to Dr. Wise. The "Nun" in נח stands for fifty: the "Heth" for חיים (life). As Noah's father preferred to call him "Menachem," so we, with the intensive quality of the verb, hail Isaac M. Wise as our Comforter, our Guide, our Teacher. "Hayim" is his now in a double sense and in an immortal beauty. May the Hebrew Union College, upon which he poured a double portion of his spirit, continue to be the Comforter and the Inspirer of American Israel. May long life and the growing power of blessedness be its portion, in which, so runs my prayer, may the Central Conference of American Rabbis be privileged to participate with ever-increasing pride and joy.

Respectfully submitted,

ABRAM SIMON,
President.

B

MEMORIAL ADDRESSES AND RESOLUTIONS.

MORRIS H. YOUNGERMAN

HYMAN A. IOLA

It is my sad task to give public utterance to a sorrow that lies too deep for words. The death of Morris Youngerman, coming so soon after his graduation, has taken from our midst a soul rare in its purity and sweet in its sincerity. Born in the year 1899, in Russia, he came at the age of six to America together with his parents who soon settled in Cincinnati. Here Morris Youngerman began his ascent on the educational ladder which culminated in his graduation from the Hebrew Union College at the age of 22. As a student, he won recognition and honors and as a man, endowed with rare spiritual gifts, with unfailing love for his people, and unshaken convictions, he won the respect and admiration of all those who were fortunate enough to know him. It were futile to judge him by mere outer accomplishment for he had hardly begun his career here below when death put an end to it. But it is not difficult to discern what his influence was and might yet have been by a study of his two years work in Lancaster, Pennsylvania, and his last short year in Charleston, West Virginia. In both places he left an indelible impression of religious idealism and genuine consecration to a cause which he had learned to love more than himself. Rising above physical incapacity, he demonstrated the ascendancy of the spirit; knowing that his ailment was fatal, he planted courage and faith in the hearts of others; always conscious that his life would not extend over many years, he never once faltered in his efforts to bestow upon others the benedictions of his spirit.

Utter frankness and unalloyed sincerity were his creed. It

was this endowment which made him the idol of children. He was a teacher by instinct and the children who somehow detect worth flocked to him as if nature decreed it. As a leader, he knew not the temporizing and opportunism which so militate against effective leadership. He advanced his cause by sheer strength of will and uncompromising conviction and thus laid the foundations of a career which surely would have reflected great honor on himself, on us, his colleagues, and on Judaism which he so honestly served.

Be it therefore resolved, that this testimony of our deep loss be inscribed on the records of the Conference, and that a copy of them be sent to his grieving parents.

DAVID NEUMARK

LOUIS L. MANN

When the angel of death kissed the eye-lids of our revered master and teacher, Professor David Neumark, there was summoned to the Academy on High one of the greatest Jewish scholars of our day. We who were privileged to sit at his feet realize all too well that "none like unto him has arisen in Israel", and mourn the passing of this most profound scholar, deep thinker, systematic philosopher and gifted historian, whose name added lustre to the distinction of the Hebrew Union College in all parts of the world. To us, his pupils and disciples, he was all this and more, for he was our friend, our guide and inspiration. "When a sage passes away", said our rabbis, "each should feel as if he had sustained a personal loss." Every disciple of the Torah has sustained a great loss in the premature passing of this truly great man, even as every Jew everywhere has been benefitted by his life's labor, in a very literal sense, a labor of passionate love.

David Neumark was born in Galicia, fifty-eight years ago. He studied in Berlin and served the cause of Judaism in Bohemia, Rome and Germany. At the age of forty he came to America, and made his adjustment to new conditions with amazing rapidity. The range of his exact knowledge was so wide as to

beggar the power of superlatives. Philosophic by nature, a talmudic legalist through his early training, a Hasidic mystic because of the environment of his youth, a scholar with a scientific approach to academic problems gained at the University, an untiring and prodigious worker with a definite aim and goal by an act of free will, which goal became the consuming passion of his life, form a combination of spiritual assets that explain his greatness.

David Neumark's personality had a charm as unique as it was paradoxical. His was the philosophic calm yet subject to an enthusiasm that was at times nothing short of militant. Naively conscious of his place and contribution to Jewish learning, he was modest in the deeper sense of the word. Genial, lovable and retiring he was, yet what an indelible impression his personality did make. His presence at our Conference gave it depth and distinction.

Judaism was the master passion of his life. He firmly believed Jewish thought worthy of reverence, and taught that only through a thorough appreciation of the past could one prepare intelligently for the future. The ultimate source of Judaism, he claimed, was the natural search of the mind which was a corrective to the intuitive knowledge of the heart. The object of Jewish philosophy is not only to show the continuity of Judaism to the present, but its inevitable continuity in the future as the result of the constant clash with other systems, a conflict that will serve in Judaism as a refining and purifying process. Judaism is philosophy with an intellectual basis and an ethical sanction. Jewish philosophy reveals the religious genius of the Jew.

As a philosopher, David Neumark was a worthy disciple of Maimonides. As an historian he had vision and perspective, as a teacher, personality and charm, as a dogmatist he insisted that the old problems of Maimonides, Saadia, Halevi and Gabirol are, with slight modifications, our problems; as a friend, he was kind and true, as husband and father, he was so loving and devoted, that only the skill of the artist or the winged words of the poet could portray the beauty of his home life.

Our sages in commenting upon the verse "And they that be wise shall shine as the brightness of the firmament; and they that

turn many to righteousness, as the stars forever and ever", said that in addition to the immortality of our hopes, a teacher enjoys the practical, inevitable, demonstrable immortality, the immortality of influence upon disciples and disciples' disciples to generations yet unborn.

We pray that a portion of his spirit rest upon us and that God may comfort and console his dear ones.

Be it resolved that our sense of deep and irreparable loss be recorded in our proceedings and a copy thereof be sent to the bereaved family.

SIMON PEISER

MAX C. CURRICK

Simon Peiser, who died on June 6, 1925, was an heroic martyr of the late war, quite as truly as any soldier who fell in battle. As Director of Child Care and Relief Work for Europe in the post-war period, he gave himself so unreservedly to the orphaned waifs of the various war zones that he literally destroyed the splendid physique with which he was endowed. It was not merely the desperate physical strain of being everywhere and doing everything, nor even the weakness due to undernourishment, for his supersensitive conscience ordered him to do his wearing work on the same rations as the war sufferers had; but these were aggravated by his consuming distress as he saw day after day the meagre mitigation he could bring to the pitiful tragedy of thousands of innocent children in pain, hunger and neglect. He could not be pursuaded to desist from his killing labors until tuberculosis had completely undone him. Even then he would not abide the use of sufficient money for his cure but demanded that it be used for the wretched victims of the war.

He rested about a year when, although he was not fully recovered, he again answered the poor that cried and took up their burden as Director of the Federation of Jewish Charities of Milwaukee. He attacked his new task with so much of his customary intensity that sixteen months later his malady again overtook

him. Going to California to regain his health, he rested but a short time when once more the call of the fatherless that had none to help them came to him and he too zealously gave himself to them as Director of Personal Service to Jewish Wards of Institutions in Southern California. He was not physically fit for this trying work but he could not deny neither the children of the poor whom he loved nor his own heart. He died, as he hoped he would, in service.

Simon Peiser had given eighteen years of spiritual sacrificial service as Assistant Superintendent and Superintendent of the Jewish Orphans' Home in Cleveland when he willingly offered himself for the intenser and acuter sacrifice of war relief work. Before that he was rabbi of Congregation Anshe Chesed, of Erie, Pa., the position he took upon graduation from the Hebrew Union College in 1898. I speak, therefore, with affection for my classmate, who, coming to America in 1893 from his birthplace, Koczmin, Posen, a *gymnasium* graduate and a student of the University of Breslau, won the respect of all who knew him and in a few years graduated with honors both from the Hebrew Union College and the University of Cincinnati. I speak with admiration for my predecessor who, an inexperienced young man, reorganized a declining congregation, labored so conscientiously for a brief three years with it, that, after almost twenty-five years, he is still held in respect and affectionate memory. This was his only official pulpit, but all his days he remained a true rabbi, a servant of God and of Israel. He exemplified Akiba's interpretation of "Thou shalt love the Lord thy God . . . with all thy might."

Wherever his zealous ministry was exercised there are today mourning hearts. There are children in the Orphans' Home at Cleveland and young people scattered far and wide, who regard him as a father, who came to them in place of their own, and who now feel themselves doubly orphaned. There are poor and rich in two Jewish communities who sorrow in the loss of a great hearted friend, a big brother, who, they know, labored and agonized for them because he loved them. He came into these cities, tarried but a little while, but they are not as they were. They have felt a rare presence with them, a presence that, passing in

and out among the rich and the poor, blessed them. The story of his brief career is soon told, but only those who knew the nobility of his soul and saw the reckless devotion he gave his people and his faith, can understand the glow of its telling. He gave much for Israel, but before he gave aught else he gave his heart.

Therefore, be it resolved, that in the death of Simon Peiser the members of the Central Conference of American Rabbis have lost a noble colleague, a true servant of God and man. That this testimony of our sorrow and deep sense of loss be inscribed upon the records of the Conference, and that a copy of them, together with a message of our respect and sympathy be delivered to Mrs. Peiser.

SIGMUND HECHT

EDGAR F. MAGNIN

On Saturday, June 27th, 1925, toward sunset, as the holiest day of the week was gently passing out, the angel of death kissed the lips of Sigmund S. Hecht, Rabbi in Israel for over 40 years, and summoned him to his eternal reward after a life characterized by faithful service and kindly deeds.

For nearly ten years it has been my privilege and joy to be associated with Dr. Hecht in the leadership of Temple B'nai B'rith, the oldest Synagog in Southern California. Coming first as Associate Rabbi; then when his health failed, taking over the work of the congregation, I knew him as few did. He was always kindly, gentle and considerate, and though reserved by nature, affectionate at heart. He was always the perfect gentleman. He was a true follower of liberal Judaism; being one of the first Reform Rabbis in America. He loved his religion and his people and dedicated his life to them. He was imbued with the spirit of Jewish traditions, having been educated in the European way; yet his religion was a happy blending of the old and the new, for he was progressive at heart. Though born in Austria some 76 years ago, he came to America at a very early age and caught the American spirit from the very beginning. He

was free of bigotry and prejudice, and co-operated with every worthy civic, philanthropic and cultural movement of Southern California as well as nationally in a manner that won the respect and good will of all classes and creeds.

During his lifetime as Rabbi in Montgomery, Ala., Milwaukee, Wis., and Los Angeles, he taught and confirmed hundreds of children who will always regard his memory with respect and affection. Ministering in times of joy and sorrow to thousands of people he brought into their lives cheer and comfort and a deeper religious feeling.

He was responsible for bringing to Southern California progress in Jewish philanthropic circles. The Federation of our philanthropic institutions was due in large part to him. He was the founder and for many years the president of the Free Loan Association, an organization that lends financial assistance to the worthy poor among our people without interest or security on their part.

As Rabbi of Temple B'nai B'rith he occupied the pulpit and represented the entire community with dignity and honor. As a colleague and co-worker he was incomparable. Always patient, thoughtful and kind, our love for one another was as the love of Elijah and Elisha.

He was a charter member of this Conference and attended the Conventions regularly for years as long as his health permitted him to do so. He was treasurer from 1893-1900 and a member of several important committees.

His loss will be felt not only in Southern California but throughout the country, as well as by the members of the Central Conference of American Rabbis.

May God whom he served so faithfully for years take his spirit under the shadow of His wings and give him peace forever and ever.

C

DOGMA AND JUDAISM

LOUIS BINSTOCK

(A paper on the Five Hundredth Anniversary of Albo's *Ikkarim.*)

The disputed date 1425 having been chosen instead of 1428, as the year during which Joseph Albo's chef d'ouvre, *Ikkarim*, was originally published, I have been honored by the request to write a paper in fitting commemoration upon this occasion of its fifth centenary. In the evaluation of the life and work of a man, it has been the usual custom, I believe, to set forth primarily that which he actually did and in which he succeeded; but, I feel that often it is a much more just and proper appraisal of a man's real worth, to study that which he strove to do and in which he failed. For I recall the verse from Browning's Rabbi Ben Ezra, one of our sainted Dr. Deutsch's favorite poems:

> "For thence—a paradox
> Which comforts while it mocks,
> Shall life succeed in that it seems to fail:
> What I aspired to be,
> And was not, comforts me."

The outstanding authorities on Jewish philosophy and theology are agreed, without a dissenting opinion, that Albo was neither a brilliant theologian nor a keen philosopher. They point out that his theology is that of Moses and Christianity and his philosophy that of Maimonides and Crescas. His originality lies not in constructing that which is new but rather in combining that which is old—and even the originality of the combination is ques-

tionable. The criticism appears to be as fair as it is unanimous that he was a shallow subtle dialectician, a coiner of clever terminology, a plagiarizing "popularizer of other peoples' thoughts". Schechter, who among others denies him any claim to priority in the definite formulation of Jewish religious dogmas goes characteristically so far as even to minimize the significance of the term *"Ikkarim"*, itself—a term which in its delimitations and implications, to my mind, constitutes a real contribution to the religion of Judaism.

Dr. Schechter has said that "it is of little consequence to us whether an article of faith is called 'stem' or 'root' or 'branch'." That is true if the stem be allowed to remain rootless or the root stemless or the branch rootless and stemless. But when a man takes the word "עיקר", even though it has already been used in the Talmud in the sense of "the main object or essence"; even though it has been employed by Maimonides as meaning "foundation" or "basis"—and for the first time, as Dr. Neumark, עליו השלום, has rightly insisted, applies it as a term with all its implications exclusively to those matters pertaining to the knowledge of the roots of religion, to the fundamentals of divine belief, to the *ne plus ultra* of life, then by such definition and delimitation alone, he has rendered a distinct and valuable service. He has given Judaism for the first time, as Dr. Neumark states, a working term comparable to the Greek-derivative word, dogma, with all its theological importance; he has directed men's minds more than ever before to the ever-challenging need of a well-defined body of religious truths for the masses; he has struck a mighty blow with his sharp-edged scythe of clear and concise terminology upon the noxious weeds of jumbled traditions and beliefs and has afforded the roots of religion an opportunity to grow in a much more rarefied healthful lifegiving atmosphere.

It is not the actual עיקרים of Albo or the system of עיקרים, the dogmas themselves which he presents but rather his attempt to define them that claims for him a unique place in the history of our people. It is not what he accomplished but what he aspired to accomplish that suggests for him a prominent position in the development of our religion. True his theology

was partly Christian; his philosophy mostly imitation; his idea for the condensation of the Jewish articles of faith all borrowed; even his refusal to accept a *priori* in theology anything which had no basis first in philosophy was not so Cartesian-like among Jewish thinkers or so unlike the Maimonidean method as Samuel Back in his essay on the "Ikkarim" would have us understand. But in one thing, as far as I am able to observe, he was as fresh and original as it is possible for a student of the past to be and that was in his very evident determination to inquire into the dogmas of Judaism as it had never been done before; to define them clearly and concisely; to appraise their proper and respective significance; and to furnish the masses of his people with a well-organized and systematized body of religious truth. And because I believe him to have been original in his earnest endeavor to accomplish these things—despite the fact that he failed when judged by our five hundred years later standards—I feel that we could commemorate his prodigious if not profound work, in no better, no more appropriate manner than to take as the subject of our memorial paper: Dogma and Judaism.

I.

Such a paper ought to be not only most fitting but also most timely. There has never been a period in the history of religions when the theological question of dogma was the subject of greater controversy than it is in the present generation. The masses of people, both Jewish and Christian alike, similarly to those of Albo's day, seek earnestly to know how far the "freedom of inquiry into religious matters is permissible"; they would sincerely find out how much of their new physical and mental *milieu* they may accept and still remain loyal to their particular faith; they insist that religion define itself clearly in the light of modern civilization. This demand upon the part of the people is particularly evidenced by the Fundamentalist-Modernist storm that is now shaking the foundations of Protestant Christianity; it was especially reflected in the short addresses of a number of rabbis at our last Conference during the discussion of the three splendid papers dealing with a "Revaluation of Reform Judaism".

Men and women and even ministers upon God's holy altar must know, they feel, just how far they shall go and when no further and just exactly where their proud waves shall be stayed. They would have explained to them not only the demands of dogma but also the dimensions of doubt.

There has been of late as in the days of Albo—and probably as there always has been and will be—a great deal of confusion about the term, dogma. As a concept, it carries with it, in most instances, a connotation which it, in its early derived stage, did not bear at all. Today, we find such phrases prevalent as "creed becoming congealed into dogma", "doctrine being petrified into dogma". A dogma is regarded as a rigid hard mold into which a person's entire religious thinking and feeling must be run and out of which they dare not move. Dogmas are looked upon as unchanging, infallible authoritative channels of theology hewn out in times past, through which the spiritual thoughts and emotions of men must flow forever. A dogmatist has been pictured by a recent writer as "horsed upon his dogma, he rode down into the lists with the rage of an Attila, striking left and right, in a cold passion of fury which spared nothing and nobody". Dogma, it is said, absolutely discountenances doubt.

This conception of dogma is far removed from its original meaning. The word, as it is explained in Hook's Church Dictionary, is Greek in origin and has been adopted into the English language without any change of form or meaning. It is derived from the verb δοκεῖν used in its intransitive sense "to seem" and so "to seem good". The third person singular is used often as a law-term, as in the phrase, ἔδοξετῇ Βουλῇ , meaning "it was decreed" or "enacted by". The noun δόγμα and the participles τὸ δόξανον, τὸ δεδογμένον , all alike signify "that which has seemed good" and so "that which has been resolved or decreed". They are equivalent to the Latin "placitum" from "placit", "that which pleases"—"that which has received the approval of the majority." Thus Plato defines a law as that κοινὸν δόγμα that common decision or decree which has been arrived at after λογισμὸς or deliberation in the legislative assembly. So in the Acts of the Apostles, the resolutions arrived at by the council of Jerusalem (ch. XV) are called in

(ch. XVI.4), the dogmata or decrees. Properly speaking, therefore, says the Church Dictionary authority, a dogma is the formal statement of some truth or principle whether political, philosophical, or religious by a representative body as distinct from the opinion of an individual. In this sense, then, the decisions arrived at with reference to the biblical canon in the garret of Hananiah ben Hiskiah ben Garon with the aid of three hundred jars of oil were dogmas; in this sense also, the decrees laid down at the Assembly of Usha and many other such rabbinical assemblies or synods were dogmas. It is in this sense that we understand Matthew Arnold's definition in his classic work on "Literature and Dogma" when he says: "Dogma means not necessarily a *true doctrine* but merely a doctrine or system of doctrine determined; decreed; received".

Thus originally a dogma was not a divine demand but a human decree; not necessarily a true doctrine but merely a majority decision. Unfortunately, however, in the course of time, as still happens today the קול המון became the קול שדי the voice of the majority was mistaken for the בת קול of truth; theologic dogmatization took the place of primitive divination. And dogmas which in their pure derivative meaning at first had meant only decisions or decrees arrived at by a majority vote of a representative group of a certain generation began to be regarded as changeless commands revealed through a divine source for all generations.

Of course, many explanations may be found for such obscurantism. The same process occurred not only in religion but also in the realms of government and science. For example, it required a number of centuries to dethrone the dogma of the "divine right of kings" and it will require a few centuries to remove from office the dogma of democracy. It took a number of centuries to convert the dogma of a flat earth into the dogma of a round earth. All because for hundreds of years people adhered in everything to their medieval conceptions of dogma; it is only of recent years that in government and science they have begun to adopt the modern or rather ancient view. Thinking human beings are beginning to realize that the dogma of democracy is not divine and infallible; even to dare hope that perhaps some

day mankind will evolve a better system of government—and yet there is no serious persecution, no guillotine. With Einstein's discovery of relativity, we are accepting and expressing calmly the possibility of the earth's being proved not related to the sun exactly in the same dimensions as we have been led to believe—and yet there is no heresy trial, no burning at the stake. People now regard the death of political and scientific dogmas as evidences of advance and progress—as triumphs of civilization. But the demise of religious dogmas they do not accept so readily—and only because, although they have adopted the modern or rather ancient outlook upon dogma in government and science, they have as yet retained the medieval *noli tangere* attitude toward dogma in religion. They feel still that religious dogmas—not religion—but religious dogmas are sacrosanct, holy, divine.

And this, to my way of thinking, is the first principle that must be laid down and made clear in modern theology; namely, that the same attitude that people manifest toward the dogmas of government and science, they must display toward dogmas of religion. Just as a dogma or theory of government or science is acceptable only so long as it is not superseded in the minds of men by a superior and more useful dogma or theory, so a dogma of religion should be acceptable only so long as according to the decision of a reputable representative body of men, it still serves the spiritual needs of human souls. All dogmas should be fluid not fixed. As Henderson in his book, "What Is It to be Educated" points out: "It is in this fluid way that we must handle dogma, not as something infallible and final but as something purely tentative and hypothetical. It is a theory of the spiritual life. We must especially see to it that dogma always occupies the subordinate place. It must not be confused with religion. It must not be made an essential part of religion. Above all the acceptance of any particular dogma must not be made a condition of personal salvation. Dogma must ever remain the humble helper and servant of religion." In other words, dogma must be considered as it has always been considered by the best minds not as the *terminus ad quem* but rather as the *terminus a quo* of religious thinking. Dogmas are but the boards of the scaffolding of the house of religion which is still in the building and would

reach unto the heavens to find its Master. Dogmas should aim to perpetuate religion; but a religion should never strive to perpetuate its dogmas.

II.

Understanding dogmas, then, in this sense and what I believe to be its original and pure meaning, *i.e.* as the best decisions of one generation to serve as working hypotheses for future generations, or as the author of the Church Dictionary calls them, "the results of the past and the starting points of future investigation," it will not be difficult to answer the much-mooted question: Has Judaism any dogmas? Agreeing with Henderson that a dogma is a theory of the spiritual life, we immediately see that the very existence of a religion is in itself a dogma. Abraham's very doubt of the wisdom of Terah's idolatry was a dogma. And not only an Abraham who was a believer in God but also an atheist who is a denier of God is a dogmatist. Correctly does Santayana in his Scepticism and Animal Faith contend: "Since a man's criticism may thus be true and his doubt well-grounded they are certainly assertions; and if he is sincerely a sceptic, they are assertions which he is ready to maintain stoutly. Scepticism is accordingly a form of belief. Dogma cannot be abandoned; it can only be revised in view of some more elementary dogma which it has not yet occurred to the sceptic to doubt". The very canonization of the Bible; the redaction of the Mishnah and the Talmud; the compilation of the Shulchan Aruch—all these were dogmas. The conception of the eternity of Israel as the עם עולם was a dogma; the עבד אדני mission theory of Israel was and is a dogma. The very insistence of the Jewish people to maintain their separate and distinct identity was and is really a dogma. In fact, whenever a group decides to separate itself and lays claim to a particular opinion or power either in belief or act different from others, it has thereby created a dogma.

But aside from this inescapable and eternal presence of dogma in all life, Loew and Schechter and Maybaum have shown quite conclusively—Mendelssohn, Geiger and their followers to the contrary notwithstanding—that there always have been and that

there still are dogmas in Judaism. Despite Mendelssohn's dialectic distinction between the word להאמין and the words לדעת ולהכיר, it is very evident in the pages of our Bible and Talmud and Liturgy, in the various Midrashic homilies and philosophical works, that dogmas in the form of definite beliefs and creeds were an integral part of the faith of our fathers. As Loew in his *Gesammelte Schriften*, in his essay on *Juedische Dogmen*, pointedly asks: "If there were no dogmas in Judaism, why in their strife with each other did not the Pharisees and Sadducees recall this fact and declare a truce?" If there were no dogmas in Judaism, why was Maimonides' *Moreh Nebuchim* burned and his grave desecrated; why were Uriel Acosta and Spinoza treated to the tortures of excommunication.

It is true, as Schechter indicates, that Judaism did not ascribe to its dogmas the same "saving power" as did Christianity and yet it did demand strict observance and obedience upon the pain of some punishment. If Judaism had not possessed this obscurantist medieval attitude concerning dogma, Christianity probably never would have come into existence, the Karaites would never have become a separate sect, the divisions in the household of Israel would not be as many as they are today. It has been remarked that in Hinduism proper there has never been any distinct modernist movement because Hinduism possesses no fixed dogma in the medieval sense of the word. Wherever there has been a distinct division in a religion, there must have been somewhere a fixed dogma. Adjudged by this test alone, aside from all other proofs, there is no doubt that Judaism has had dogmas and dogmas of the congealed, petrified kind.

And Judaism has had not only dogmas but also systems of dogmas—even before Albo's *Ikkarim*. When and where and why and by whom the first system was evolved is a moot matter. It is generally agreed, however, that in practically every case, the system was fashioned merely as a weapon of attack or defense. It was manufactured for propaganda or apologetic purposes; it was forced from without and was not a natural evolution from within. As a result, in the majority of instances, it was a hastily-gotten together, illogical, unsystematic set of old traditional beliefs; or a heavy, philosophical grounded, group of outworn

theological notions. As Samuel Back and Husik both explain, the systems of dogmas previous to that of Albo were as a rule attempts either to distinguish rabbinical Judaism from other sects and religions or to reconcile Jewish theology with or to free it from the prevailing philosophical systems. This was true of a Philo, of Saadyah, of a Maimonides, and even of a Crescas, the teacher of Albo. But it was left to an Albo for the first time to define clearly the word dogma in Judaism; to make dogmas of religion in general and of Judaism in particular a special subject of inquiry; to reduce with a specific purpose the burdensome mass of Jewish traditions and beliefs to a workable basis and number; to evolve out of Judaism itself a definite body of religious principles and truths that should form a real foundation for the spiritual life. Rightly though grudgingly does Schechter accord him the merit of having emphasized a point worth noticing. And that is, the thought that the perfection of man, which leads to eternal life, can be obtained by the fulfilling of one commandment. In this thought alone, we see that Albo had some perception, no matter how faint, of the proper relation between dogma and the spiritual life.

III.

For Albo saw probably more clearly than any of his predecessors that dogmas were only human hypotheses and not divine demands. True, for want of better terminology and because he still must respect the medievalisms of his age, he placed all religious dogmas in the category of divine law. Nevertheless with the exception of the עיקרים , the fundamental dogmas, those postulating the existence of God, Revelation, and Reward and Punishment, which he felt to be the common basis for all religions—even as most of us do today—and which by specious reasoning he argued to be changeless because they are implied in the first two commandments which the people themselves heard at Sinai delivered directly by God and not through the man, Moses, Albo did posit the possibility of change in all other dogmas, if ever a prophet (a human being) greater than Moses should appear. In other words, Albo does admit that all dogmas

peculiar to Judaism and not a part of religion itself may be changed.

Granted that he admits only a theoretical possibility of such a change, because he accepts as conclusive the dictum of the Torah to the effect that a prophet like unto Moses would never come again. Yet the fact remains that Albo did appreciate more certainly than his predecessors the difference between dogmas that were almost axioms of religion itself and dogmas that were creations of his own particular religion, i.e. between dogmas that were fundamental and dogmas that were accidental; the fact remains that Albo sponsored more distinctly than the others the thought that the dogmas which had been established by priests and prophets and sages throughout the centuries of Israel's existence were only human creations subject like all human things to change; the fact remains that Albo had the courage to emphasize more pointedly than others of the medieval age in which he lived, the idea that the performance of one single commandment alone irrespective of all dogmas, if done with good motive, might win for a person life eternal; and hence, he saw, as he repeats often in his book, the excellence of deed above that of dogma, the splendor of faith above that of reason in the realm of religion.

It is true that for the most part Albo follows Ibn Daud, Maimonides, Crescas and Simon Duran in his philosophical deductions and theological conclusions. His distinction between natural laws, conventional laws and divine laws may be traced in idea through Maimonides to Aristotle and more particularly to Plato. (It appears that in some respects he admires Plato more than he does Aristotle.) For example, his distinction is very much like Plato's idea regarding the three cardinal virtues corresponding to the three principles of the soul, namely (1) passion—beast—lower classes: natural law; (2) courage—lion—soldiers: conventional law; (3) wisdom—man—philosophers: divine law. His answer to the question: whence does divine law take its principles? that these principles are known empirically, Husik shows to be that of Jehuda ha Levi and Crescas. In the reduction of all dogmas down to three fundamental Ikkarim, he merely uses the famous Sanhedrin Mishnaic passage as interpreted by Simon Duran. His answer to the query: How far may

one inquire into the validity and truth of his faith and is one at liberty to choose another if his own be found false, that answer is suggested by Maimonides. Even after making all his subtle distinction between עיקרים and שרשים and ענפים and pointing out how mistaken Maimonides and Crescas were in accepting some of them as fundamental dogmas, he proceeds ultimately, as Schechter correctly says, to declare that "every one who denies even the immutability of the Law or the coming of the Messiah which according to him are articles of minor importance, is a heretic who will be excluded from the world to come."

But, as I stated at the outset, we must judge Albo not by what he did, but by what he aspired to do; not by the conclusions which his age forced upon him, but by the ideas which his own mind and soul envisioned. Surrounded by a maze of accepted traditions and beliefs; caught in a labyrinth of sancrosanct ceremonies and doctrines he tried laboriously and tactfully to extricate himself so that he and his fellow Jews might see the essence of Judaism in the light of their own time. He sought to plead for loyalty to the Torah and at the same time to propound the view that he who with honest motive gives a wrong interpretation to the Torah or disbelieves in its miracles is not a כופר בעיקר. He wished to keep his coreligionists faithful to the traditions of Judaism and at the same time to impress upon them the thought that the highest and finest thing is faith in God. He goes so far as to say:

תמצא האותות והמופתים נעשים לבעלי האמונה לא לבעלי הידיעה המחקרות, להורות כי האמונה היא למעלה מן הידיעה המחקרות ומן הדברים הטבעים נעשים לבעלי האמונה לא לבעלי הידיעה תמצא האותו והמופתים למעלה מן הידיעה המחקרות ומן הדברים המחקרות, להורות כי האמונה היא הטבעים

He desired to preach the need of observing *all* the dogmas of the Jewish religion and at the same time to emphasize the transcendent value of the three fundamental dogmas common to all religions. Thus he was torn between two passions—one a passion for the preservation of his people's traditions and the other a passion for the promulgation of prophetic truths. And seeking the easiest solution to his dichotomous position, he attempted to effect a compromise reconciliation between his two passions. As a result, he became a popular preacher but a poor prophet.

Conscious, no doubt, of the experience of a Maimonides under Jewish persecution and of a Crescas under Christian oppression, Albo tried to draw his Ariadne's thread over a middle pathway. He wished to please Jewish traditionalists and at the same time pander to Christian controversialists. He desired to reduce the number of Maimonides' and Crescas' dogmas and at the same time retain them in his own scale of dogmas. He sought to accept all the doctrines of theology and at the same time apply all the rules of philosophy. Hence he failed as a religious philosopher or a philosophic religionist; he failed as an original fashioner of a new and permanent body of religious truths; he failed as an establisher of a definite and decisive system of dogmas; he failed even to make clear to his contemporaries and followers the new ideas which he was trying with his roots and stems and branches to plant in Judaism.

And yet in his aspiration to clarify the theological and philosophical teachings of his predecessors; to reduce them to a working basis; to systematize Jewish dogma, to fix its boundaries, to simplify it for the masses, he did render Judaism a service. He gave us for the first time a clear understanding of dogma as applied to Judaism; he made the first well-defined purposive effort to clear Jewish dogma of a lot of accumulated debris; he suggested that only God-inspired and not man-made doctrines be made fundamental dogmas; he realized the paucity of real divine dogmas and hence indicated the possibility of dogmas being changed through the coming centuries; and at the same time he emphasized by the very purpose and publication of his book *Ikkarim* what I regard to be his most valuable contribution—namely, the need of a clear and definite systematized body of religious principles or truths in Judaism.

IV.

And in all these things wherein, either by definite suggestion or indirect implication, Albo attempted to render a distinct service to the traditional Judaism of his own time, we need some rabbi or group of rabbis to serve Reform Judaism in our own day. We have need for a clear and acceptable definition of

dogma; we have need for a removal of many outworn doctrines; we have need for an unequivocal statement as to the nature and position of dogma in our religion; we have need for a systematized body of religious truths or principles. We need not only a revaluation but also a revision of Reform Judaism. We need not only a theoretical but also a practical foundation. We need not only a present status and future outlook but also a positive statement of our future attitude.

Maeterlinck has said: "A moral or spiritual event very rarely propagates itself quickly through the masses." Because our rabbis were supremely conscious of this truth, they canonized the Bible so that all Israel might study and believe: they redacted the Mishnah and edited the Talmud so that the lay people might turn to these tomes and be able of themselves to know what Judaism demanded and denied. True, it was all bulky and unwieldly and unsystematic, but it was some sort of a guide directing them into the path of the spirit. Our sages of old not only had for their elect a *Maase Mercabah* but also gave to the people a *Maase Bereshith.* A Maimonides wrote not only the *Moreh Nebuchim* for a few scholars but also the *Yad Hachazaka* for the mass of Jews. They were trying to make Judaism a clear, definite, concrete, tangible, and visible thing, so that all might see and hear and understand and in their common knowledge feel themselves a united people.

Dr. Harry Emerson Fosdick, quoting an editorial from a New York paper, has said that in the present Christian controversy, the Fundamentalists lacked charity and the Modernists lacked clarity. The same description might be given of the controversy in the camp of Judaism. While we liberals of the Reform wing have been congratulating ourselves upon our release from the literalism of the Bible and the Talmud and the *Shulchan Aruch,* we have in our blind rejoicing allowed ourselves to drift into chaos and confusion. We have almost become submerged in the sea of the spirit. Orthodoxy may be obscurantist and letter-bound; it may be *au courant* too much with the past and too little with the present; it may be too credal and too dogmatic. And yet Orthodoxy has clear and definite charts by which it must steer; orthodoxy knows exactly what it thinks and believes;

orthodoxy's historical foundations are firm and its theological formulas are certain and concrete things. Reform has none of these very evident, though dangerous, assets.

Shaw in "The Perfect Wagnerite" says that "four hundred years ago, when belief in God and in revelation was general throughout Europe, a wave of thought led the strongest-hearted peoples to affirm that every man's private judgment was a more trustworthy interpreter of God and revelation than the Church. This was called Protestantism. Nowadays the supernatural element in Protestantism has perished; and if every man's private judgment is still to be justified as the most trustworthy interpreter of the will of humanity, Protestantism must take a fresh step in advance, and become Anarchism. Which it has accordingly done, Anarchism being one of the notable new creeds of the eighteenth and nineteenth centuries". This same statement might with equal justice be applied to Protestant Judaism.

There is anarchism of religious belief and practice not only among Reform laymen but also among Reform rabbis. As in the days of the judges, so today every rabbi does that which is right in his own eyes. As we often jestingly and yet very truly say, every rabbi is a Pope—which is a peculiar result of Protestantism that originally objected to even one Pope. Even some powerful laymen, as did the powerful kings of the Middle Ages, aspire to the Papacy. This is but a natural and logical result of a state of Anarchism. Where there is no Pope, there rise many Popes. Where there is no one clear system of dogmas, there arise many confusing and chaotic dogmas. For wherever and whenever people gather in groups or bodies to think and to act, it is an established axiom of life, that if there is to be any order or progress, there must be a dictator or dictators; there must be a dogma or dogmas.

Dr. Fosdick in his publication "The Modern Use of the Bible" has discussed this point that I am trying to make so much more masterfully than could I that you will pardon me, I hope, for quoting him at length. "This appeal from outgrown mental categories", he says "to the experiences which they were trying to express is the keynote of liberalism. Nevertheless this much liberalism and no more is incomplete. It is not difficult to dis-

possess modern minds of old frameworks in religion. It is more difficult to lead souls into the deep experiences which the old frameworks endeavored to express. But perhaps the most difficult task of all remains; building up constructive statements of what we positively do believe in new formulas endowed with the same persuasiveness and penetrating power which the older mental categories once possessed. We take away old formulas. What do we put in their place? To say that we put vital experience in their place is not enough. A deacon in one of our churches told his minister that when he said "God", the picture in his mind was "a kind of an oblong blur". Deeper experience alone will not meet this man's need; he must have an intelligible conception of God or else even the experience which he does possess will grow unconvincing and unreal.

"Thoughtful modern minds, with increasing consciousness of our lack, face us today saying in effect, You give up old ways of thinking about God's relationship with us and with the world; very well; but how, then do you conceive that fundamental matter? what is your way of putting the truth so that we can see it, understand it, organize our faith around it, and live triumphantly on the basis of it? We cannot positively live either on negations concerning old ways of thinking or on experiences expressed in them, enjoyed but not thought through nor understood. We want a reasonable faith and that means a life of spiritual wealth and fruitfulness set in mental frameworks that are congenial, convincing, and communicable.

"In every realm where the passage of centuries has broken down man's confidence in ancient categories and in particular has made untenable for us Scriptural ways of thinking around which some of the dearest associations of man's soul have gathered, the modern world is facing us with this challenge to a positive formulation of our faith. It is the crux of the whole matter for liberalism today. It is a challenge to some of the most serious thinking that ever has been done on this planet. *We do well to retreat from old categories into the experiences behind them but we must also enshrine those experiences in positive formulations even though that means building up a new orthodoxy which in time will be dissolved by a new liberalism.*"

And having already dissolved a number of orthodoxies in Judaism, we need not fear a new one. Formulas having lost their sacrosant character will never again congeal into dry formalism; dogmas understood as merely human hypotheses will never again be regarded as divine dispensations. Herford in his article on "Pharisaism and Christianity" that appeared in a recent issue of the Menorah Journal, reminds us that: "In the Halachah, they had a bond to keep the Jewish community together and a cloak to shield the spirit of Judaism. The Halachah was a veritable 'armor of God' whereby it should be able to 'withstand in the evil day and having done all to stand.' The Pharisees, with their instrument the Halachah, did not in any degree bring about the degradation of Judaism, its reduction to barren formalism, the descent from prophetic freedom to organized hypocrisy, so that Christianity might rise as the living from the dead, leaving Judaism a shriveled corpse. What they did achieve was the preservation of Judaism in all its nobility and purity through the ages to fulfill even at the terrible cost of sorrow and suffering the task which God had given it to do." And what the Pharisees did with Halachas in their day, we Reform Jews must do with dogmas in our day. If we would preserve Judaism in all its nobility and purity, we must have Halachas or dogmas that shall be definite and clear so that not only all Israel but all people shall know what we think and believe—dogmas that shall be issued by an authorized representative body and shall not be subject to change except by that body—dogmas that shall be mandatory upon all members of our progressive faith, upon rabbis as well as laymen, dogmas that shall demand obedience upon the pain, not of heresy or excommunication but of the loss of authoritative representative prestige and power in the eyes of their colleagues and congregants, who will then be able to compare individual dictums with Reform Judaism's dogmas—dogmas that shall regulate uniformly and universally the religious belief and practice of every rabbi and layman in Reform Judaism.

I feel that Stern, one of the early reformers, as quoted by Dr. Philipson in his standard work on "The Reform Movement in Judaism" had the proper conception of dogma in Judaism. In advocating the synod as the capstone of the Reform movement,

he said: "The resolutions of the synod must be decisive and binding for the congregations which have joined the religious union. I say, binding, but not eternal, binding for the present but not for all time. The essential feature of the present movement is the deliverance from the stability of the traditional religious reforms of Judaism, and we cannot call forth new creations, which presume upon a like eternal authority. Therefore the resolutions of this synod must not be looked upon as authentic interpretations of the Divine Will, but *as the most complete expression of the present religious consciousness and as the realization of the religious need evidenced in modern Reform Judaism.*

V.

This Conference, to my mind, ought to be this kind of a synod and ought to act in this way today. I am thoroughly aware of the difficulties and dangers and dilemnas involved. I recall another passage in Shaw's "The Perfect Wagnerite": "Godhead, face to face with stupidity must compromise. Unable to enforce on the world the pure law of thought, it must resort to a mechanical law of commandments to be enforced by brute punishments and the destruction of the disobedient. And however carefully these laws are framed to represent the highest thoughts of the framers at the moment of their promulgation, before a day has elapsed that thought has grown and widened by the ceaseless evolution of life; and lo! yesterday's law has already fallen out with today's thought. Yet if the high-givers of that law themselves set the example of breaking it before it is a week old, they destroy all its authority with their subjects and so break the weapon they have forged to rule them for their own good. They must therefore maintain at all costs the sanctity of the law, even when it has ceased to represent their thought; so that at last they get entangled in a network of ordinances which they no longer believe in and yet have made so sacred by custom and so terrible by punishment that they cannot themselves escape from them." I am mindful of Santayana's criticism that a "dogma, far from being an interpenetration or identification of thought with the truth of the object is a fresh and additional object in itself. The

original passive perception remains unchanged; the thing remains unfathomed; and as its diffuse influence has by chance bred one dogma today, it may breed a different dogma tomorrow. . . . . The more perfect the dogmatism, the more insecure. A great high topsail that can never be reefed nor furled is the first carried away by the gale."

And yet I observe also that both Shaw and Santayana as well as many others adhere to the medieval conception of dogma as a sacrosanct petrified changeless object instead of accepting the modern or original conception of dogma as the changeable decision or decree of a temporary representative group, whether in the realm of government, science or religion. Understood in this latter sense, all our fears immediately vanish. There is to be no heaven-sent punishment, no blind acceptance or retention of outworn traditions and beliefs. This Conference, acting as a Synod, similarly to the Great Assembly of biblical days, the Synod of Usha in rabbinical times, the Synods of the Middle Ages, will not only discuss academically but also decide definitely upon all disputed religious matters shall take a firm stand upon questions of belief and practice and expect every member of its body and every communicant of Reform Judaism to respect its decisions and to observe its decrees. It shall declare from time to time in accordance with the changes it makes, what the Liberal Jew is expected to think and to do. It shall still retain the fluidity of the *Torah shebaal peh* but it shall also furnish us with the stability of the *Torah shebiksav.*

In 1885, Barnett A. Elzas tells us, in his "A Memoir of Alexander Kohut": "Judaism was in a parlous state. The scientific spirit of the day was manifest in all the affairs of life. . . . Indifference to all things Jewish prevailed everywhere. Ethical Culture, Christian Science, Spiritualism, and the various occult movements were winning an ever increasing number of adherents from within the ranks of Judaism." During that year the famous Pittsburgh Conference was called and Reform Judaism took a definite and unequivocal stand on some very important matters of practice and belief. And yet splendid as that forty year old document is, the Pittsburgh manifesto should not, as it has been described, "still stand as the utterance most expressive of the

teachings of Reformed Judaism." Helpful and inspirational, as Dr. Enelow's paper on the "Theoretical Foundation of Reform Judaism" was, it is not enough to know merely that Judaism is mobile, ethical, and universal. There are new problems continually confronting us; problems that need some stable not mobile solution; problems that inherently are not ethical and yet carry within them certain moral difficulties; problems that are not universal, but are particular to the Jew in his Judaism.

There are numbers of questions that I as a rabbi would like this Conference to answer definitely for my guidance in the ministry. I should like to know how far I may go in belief and practice—the very thing that the people of Albo's day wished to know. Now the following problem may seem small to this Conference, but it appears large in a community. Only a few weeks ago, during the Holy Days a member of my congregation kept his place of business open on Rosh Hashanah and Yom Kippur; at the same time, he attended Temple regularly and worshipped devoutly. Other members of the congregation were naturally quite shocked and chagrined. It was to them a flagrant violation of the prayers in our ritual and of one of the most important traditional customs in Judaism. They wanted to know my opinion. I gave one, as best I could. I feel certain it was somewhat different from the opinions of some of my colleagues. What I should like to know is what does Reform Judaism, not certain Reform rabbis, Reform Judaism which is primarily mobile and ethical, teach authoritatively today regarding the religious necessity for communicants of our faith to keep their business houses closed on the יומים נוראים

There is a large community where a number of rabbis minister to different Reform congregations. All are members of this Conference. One holds religious services on Friday night and Saturday morning; another Saturday morning and Sunday morning; another Friday evening, Saturday morning and Sunday morning. Evidently, each rabbi has the right to determine for himself the chief weekly day or days of worship according to the convenience of the congregation or the prospect for a crowd. One rabbi at the last Conference stated that he expects to take the Torah out on Friday night. There is a rabbi who thinks it proper

to indulge in athletics on the Sabbath and does so; another regards the playing of athletic games as Jewishly improper, but believes it fitting to attend some form of entertainment on the Sabbath; another believes both wrong and will not attend or engage in any form of amusement on the Sabbath day. Now these questions may seem trivial to us as rabbis and yet in the minds of the lay people they loom large. Members of our congregations who are constantly admonished in vague general terms to observe the Sabbath have a right to know exactly what Reform Judaism—not Traditional Judaism but Reform Judaism—teaches regarding proper Jewish worship and practice on the weekly day of rest.

There is a rabbi who makes Hebrew obligatory in his religious school; another optional; and another obsolete. There is one rabbi who wears a gown in the pulpit; another a cap and gown and *talith;* another only a cut-away or Prince Albert. There is a rabbi who has converted his Sabbath morning services into nothing but children's exercises; another who holds a children's service on Yom Kippur; another who has his own interpretation and ritual for *Shemini Atzereth* and *Simhath Torah* combined. There is the rabbi who every Christmas hails Jesus as a great prophet; there is another who does not wish his name to be mentioned in the Temple. Again all these matters seem very trivial—only matters of ceremony and not belief—matters of form, not of spirit—and yet they puzzle the layman and often destroy respect for Jewish tradition and practice, the neglect of which we rabbis have lately begun to lament.

But let us turn to two much more important questions—questions that must certainly perplex even as they disturb—the questions of intermarriage and interreligion, if I may be permitted to coin the term. The majority of rabbis will not marry a non-Jew or non-Jewess to a member of our faith unless that person goes through a fitting ceremony of conversion. Among these rabbis, there is one who demands a thorough study and understanding of Jewish history and religion; there is another who requires only a superficial knowledge; there is another who asks only a perfunctory formal statement of acceptance. And then there is the rabbi who will marry the couple without any previous ceremony or promise of conversion. We can sense the difficulty

more readily when rabbis of divergent views and practices minister in the same community. What is the layman to think? What is the rabbi to do? What does Reform Judaism teach today either positively or negatively about marriage?

In almost every congregation there are Jewish men and women who belong at the same time to a Christian Science Church; in every large community, there are Jews who have completely severed their connections with Judaism and have joined a Christian Science Church. How shall such Jews or former Jews be regarded and treated? Among other things, for example, what is their status at the time of death? There is the rabbi who will refuse to officiate altogether; there is the rabbi who will officiate and use a colorless non-committal service; and there is the rabbi who will give a thorough Jewish burial. Again we can easily understand the embarrassment and contention if rabbis who so differ happen to serve congregations in the same community. What is the layman to think? What is the rabbi to do? What does Reform Judaism teach today, either positively or negatively, about inter-religion?

And then what about our beliefs concerning Reward and Punishment? What is our conception regarding Heaven and Hell —if any? What about Revelation and Inspiration? What about the Immortality of the Soul? What is our idea of God? Are they all just abstract, obscure, oblong blurs? Our congregants have a right to know—not what each rabbi thinks but what Reform Judaism as a distinct religion teaches. Some of us were wont to take issue with Dr. Neumark, עליו השלום, when he insisted that we carry to our congregations a definite God-conception. Now in his vehement insistence upon a logically-proved syllogistically manufactured God, Dr. Neumark may have been mistaken. But fundamentally, he was right. We must have more clear and concise and certain conceptions of the roots of religion, of the *ne plus ultra* of life.

CONCLUSION.

In concluding, I should like to quote from Dr. Philipson's work, as applicable for our own time, the document of February, 1869, which was an invitation for a Synodal Assembly:—"Every individual was a law unto himself as far as religious practices went and the same was the case with congregations in their religious institutions. From these conflicts, parties issued which called into being inner divisions and in many places violent conflicts took place whereby the condition of Judaism became ever more confused and precarious. A religion of the minority, a religion of small scattered divisions can be exposed to no greater danger than to become internally divided, conflicting, hesitating, and agitated by violent party strife." Permit me to repeat that I am aware not only of the dilemma but also of the danger in which we find ourselves. I recognize the fact that a religion that insists upon mobility finds it difficult to establish stability. I realize that a religion that lays stress upon the ethical and the universal finds it hard to be practical and particular. I know that it is often much more dangerous to dogmatize than to drift in doubt.

And yet I do feel that Reform Judaism must declare itself positively; decree definite dogmas of affirmation or denial in the modern and original sense of the word; furnish a clear chart of religious principles and truths by which we may steer safely and surely in the present storm-tossed sea of religious strife. I should like to end this paper as Albo began his *Ikkarim* with the thought that even as a mathematician should not be properly so called unless he manifest a clear knowledge or at least conception of the principles of mathematics, or as a physician should not be properly so designated unless he displays a definite information and clear understanding of *materia medica,* so a rabbi cannot be properly named rabbi unless he can really teach his congregation what Reform Judaism clearly and certainly and definitely demands and denies—just how much or how little is dogma and how much or how little is doubt.

DISCUSSION

Rabbi Bernard Heller: I regret very much that Rabbi Binstock did not give me the opportunity and the pleasure to read his paper at leisure and to study it in detail, instead of merely hearing him read it.

His paper was exceedingly literary. It was full of wit. His quotations showed that the author read much. And judging by these quotations, no one could accuse him of possessing any theologic bias.

Rabbi Binstock in his paper made a plea for dogmas. Judaism, he claimed, has dogmas. And I am inclined to believe that if he had it his way he would stipulate a definite creed. It seems he would even be much more stern about it than Maimonides. Maimonides, in a letter which he wrote to the Jews of Marsailles, said:

> "I know that it is possible to find in the Talmud or the Midrash this or that saying in contradiction to the views you have heard from me. But you must not be troubled by them. One must not refuse to accept a doctrine, the truth of which has been proved on account of its being in opposition to some isolated opinion held by this or that great authority."

In that very same letter, Maimonides continues:

> "No man must surrender his private judgment. The eyes are not directed backward but forward."

Now, I agree with Rabbi Binstock that we rabbis need a certain codification of our actions and visible attitudes in certain Jewish matters. But Rabbi Binstock must remember that there is a difference between *Haggadah* and *Halacha*. In *Halacha* or conduct, you will find them having and demanding definite demeanor, a program of behavior which is concrete and crystallized. But when it comes to *Haggadah,* the rabbis offered the individual quite a latitude. Therefore, when you study the views of the rabbis on some of the very basic theological principles, you will find radical diversity of opinion and belief.

New Jewish systematic theology, and when I say *Jewish*

systematic theology, I mean the theology beginning with Saadia, whom I consider as the first systematic theologian we Jews have had, Jewish systematic theology, whether it be in mediaeval days or even in modern days, suffers, it seems to me, from a lack of definition and discrimination of terms. We have got to realize that Judaism is a unique religion. I am not bringing in the question whether it is superior or inferior, to other religious phenomena. I am merely stating the fact that qualitatively Judaism is different from the other faiths with which we come in contact. Judaism is unique as a spiritual phenomenon, and I believe that if you will translate מי כעמך ישראל גוי אחד בארץ ושמך אחד אתה you will find that this is its meaning—not that God is one and Israel is one. Israel is not one people on the face of the earth. The real translation of that verse is, "You are unique and your name is unique, and your people is a unique people in this world."

Jewish theologians have somehow or other not realized this—that they were dealing with a different fabric. They took the phrases and the problems that disturbed or perturbed the other religions and in a wholesale fashion applied them to the problems of Judaism, whose nature and tendencies were dissimilar. In doing this they committed a grave error. Let me give you an example: The word 'Faith' has a certain connotation in Christianity which is totally different from the one which it has in Judaism. I need not enter into a discussion with you as to the genesis of Christianity. You all know the history of Christianity; how Platoism—speculative Platoism—made its impress upon it and how by a series of accidents and so forth, Christianity came into the heritage of a system of beliefs to which a sort of blind assent was necessary—if not a blind assent, then a certain unquestioned assent which was not supported by the mind—was necessary. You are acquainted with the saying of the mediaeval churchman "I believe *because* it is absurd." Belief, faith, to them meant an intellectual *aye* to these creeds or dogmas. In Judaism, however, faith does not so much mean an intellectual assent as much as it means trust, confidence—בטחון a feeling that there is a Providence and a Justice behind things.

We modern rabbis speak derogatorily about ceremonies and symbols in religion. Now that term does not apply to Judaism in the same manner as it does to the daughter-faith, Christianity. The criticism about faith having too many ceremonies and symbols was pertinent to that system of thought and life which is known as Catholicism. In Judaism we have no ceremonies in the same sense—we have *mitzvoth,* a distinctively Jewish mode of living or doing things.

Dogmas in Judaism are not the same as dogmas in Christianity. Dogma in Judaism means doctrine, and there is a great difference between dogma and a doctrine.

The difference becomes evident from this elementary lesson in philosophy. There are three methods of proving things to be true. First, things are proven empirically. Water as made up of oxygen and hydrogen, is such a case. I can show it to you. Secondly, things may also be proven deductively. These are proven by a process of reasoning. Mathematical and logical propositions fall into this category. Thirdly, there are unprovable things, that is, there are opposite hypotheses, both of which are not irrational. Each may be true. Finally, there are a series of creeds or dogmas (or whatever you may call them) that may be termed "reprovable," that is, reason and experience is set against them, but a certain religious authority tells you that you ought to believe them on its say-so which is supposed to be infallible on the ground of supernatural powers of perception.

Now as to dogmas in Judaism, Judaism, it seems to me, has not or does not emphasize as much the "reprovable" elements. In all the articles of faith there is not one word about the Red Sea becoming dry, nor the insistence on the belief in some break in the laws of Nature. You have in Judaism the unprovable beliefs, and these unprovable beliefs are conceived to be empirically true. For example, Albo believes in the truth and divinity of the Torah because to him it was an empiric fact. God revealed Himself in the presence of six hundred thousand Jews. The so-called articles of Faith in Judaism treat with the unprovable but not 'reprovable' hypotheses. These are doctrines belief of which is reasonable. Philosophically, they may

be true. To the Jew of yesterday and to many today, they are even empirically true.

Now Albo was not the first, it seems to me, to have stipulated such a series of articles of faith. I think Micah was the first one when he said: "What does the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." Then we have Hillel; then we have the quotation in the Mishna in Sanhedrin; then Maimonides, and Crescus and Albo.

Now, all these statements of belief came because of external pressure. In every instance, Judaism was then in a crisis. At the time of Micah, it was engaged in a great controversy with Baalism. At the time of Hillel, Judaism had to contend with refined Hellenism. You read in the Midrash and Talmud that a philosopher came to this or that rabbi and presented this or that question, which shows that there was a conflict between the philosophic outlook of the Jew and that of the Greek and Roman. Personally I believe, it was between Stoicism and Judaism. With Maimonides the fray was between Aristotelianism and Judaism. Similar controversial movements prevailed in the time of Crescas and Albo.

Now what happens in time of controversy?

You have to define at such a time what your position is. You have to examine and state the position and propositions of your faith. The course usually runs along two lines. It all depends to whom you speak. If you speak to a non-Jew it runs along one line; if you speak to a Jew, it runs along a different line. When you present what Judaism is to a non-Jew, you usually reduce it to a statement of essentials, to basic ethical or spiritual principles which are universal. That satisfies him, the non-Jew; it appeals to him, and you yourself feel proud of it. Judaism is so broad, you say. In reality, however, these definitions do not designate the essence of Judaism. When you are asked to describe a building you do not say: 'It has a foundation, a roof, windows, etc." These are common to all structures. But the building has a certain individuality about it, and these individual elements tell you more about the character of the structure than does the statement that it has a foundation, a roof, etc.

Therefore, there is a constant dissatisfaction, not only with Albo's statement of faith, but with all such reductive statements of faith. And, by the way, Albo did not reduce these basic principles and say: "This is Judaism." He said: "All that is Judaism comes out of these three basic principles." And the same thing is true with Crescas. Maimonides was the one, perhaps, who put side by side the basic essentials and also the individuating features when he spoke of the superiority of Moses. And even then we had anti-Maimonidists who insisted upon 613 principles, and perhaps they were right.

Here is an illustration how we today are committing the same error. You know a lot of schools or groups are attempting to define Judaism in terms of a single principle. One wishes to read Judaism purely in terms of race. Judaism to them is "the Jewish People." They are the racialists. Then we have, or perhaps I ought to say we had, a school that defined Judaism purely in terms of creed—Judaism is monotheism—and that was all. Then we have a school that displayed a tendency to define Judaism in terms of ethics, purely ethical principles, Judaism is Justice, etc., and then we have a group that attempts to make out of Judaism a pure culture. They are the staunch *Chassidim* of Jewish music, art, etc.

Now all of these definitions are inadequate—absolutely inadequate. All four go to make up Judaism, and if you want to define Judaism you will not do it by reducing it to a common denominator, to watery essentials, but you will have to say that Judaism represents the complete soul expression or God-yearning of catholic or universal Israel.

Rabbi Reichler: I find that the writer of the paper contradicts himself. In his first statement he says: "Dogmas are not essential to religion." Then he finished up the paper by saying that dogmas are absolutely essential. I personally believe that dogmas are not essential to Judaism, but dogma is.

Now let me explain: Ikkarim—the plural is not Jewish—it is not anciently Jewish—you find no plural among the rabbis. You will find kofer b'ikkar, which means same as כופר באלהים, or one who denies the essential of Judaism, which is God. Now

of course you have to understand, that when the Jew said kofer b'ikkar, he meant God and what He commanded, that included all 613 Mizvoth. Still there was a distinction in the mind of every Jew between kofer b'ikkar, and simply one who breaks one of the commandments. Now, therefore, ikkarim, the plural, is not Jewish—but ikkar the singular is. In other words we have one dogma, and no more. And yet that dogma is not theism, in spite of being a belief in God for it involves the belief in his ordinances. Perhaps that is what the rabbis meant, when they said: "Habakkuk came and condensed them all in one" (Tractate, Makkoth 24a) referring to the first dogma in Judaism which is the belief in God, and the only dogma.—No dogmas are essential in Judaism. Therefore, to say that we Reform rabbis are to introduce dogmas is nonsense. Jews never had dogmas. We have *mitzvoth.* Even if we have not *taryag mitzvoth* today, we have some *mitzvoths.* For instance: Closing the stores on Rosh Hashonah and Yom Kippur is a *mitzva* among all Jews. Intermarriage is still prohibited by Reform Jews, and the Conference has put itself on record that no member of the Conference should officiate at any mixed marriage unless conversion precedes. Thus we have *mitzvoth* today too—not 613 *mitzvoth* but we have *mitzvoth.* Therefore I personally believe that Judaism had better been left just as it was. Let us have one dogma. And when one proclaims himself a *kofer b'ikkar* or *kofer b'elohim* when one proclaims himself a Jew without believing in God—that one denial we should fight, we should insist on that one dogma—*God.* A *kofer b'Elohim*—is not a Jew. This is the only dogma. But let us leave other things just as indefinite as they were in Judaism. *Lomo zeh tishal lishmi,* why ask for names? Why ask for dogmas? The more indefinite we leave it the better it is for progressive Judaism.

Rabbi Goldenson: I was very much interested in the paper and found a number of suggestive and helpful ideas, but all through the paper I asked myself just what is the idea of dogma presented by the writer. And I found, though I do not know whether you will agree with me, but I shall think aloud for a moment—I found that two ideas of dogma run through the

paper. One is genetic in character, that is, a discussion of the way dogmas come into being. The other, I think, is a conception of dogma as an hypothesis, an hypothesis for thinking, an hypothesis for action. I wonder whether you agree with me in the thought that neither of them is dogma in the sense of a religious conviction, a sense which becomes expressed in the adjective "dogmatic." The nature of a dogma that expresses itself in the term dogmatic is not to be found in its genetic character. How a thing comes into being does not necessarily describe the nature of that thing in action. It is in the horizontal, if I may use such a term,—it is in the horizontal significance of the term that dogma has its meaning. The dogmatic character of a proposition is taken from the type of the belief of the individual that entertains it. If one entertains a proposition with great conviction, with force, with enthusiasm, and with something of a missionary spirit, the attitude and statement become dogmatic.

Now, it is at this point that I should like to take issue with the writer of the paper. He seems to think that if we express ourselves in certain formulae, certain propositions about the meaning of Judaism, that that will solve the problems of Judaism. There I think is the mistake, for antecedently to every dogmatic proposition is a belief, a body of conviction or enthusiasm, and these cannot be achieved by a cold formula. To me it seems that that is the point that we should all have in mind.

Let us not go astray in the belief that if you and I together as a whole body of American rabbis, should achieve a certain formulation of propositions touching Judaism, that the man in the street will immediately follow with conviction those things that we have formulated. He has to believe *in us,* he has to believe in *what is behind us,* before he will believe our statement.

Rabbi Samuel S. Cohon: I listened with a great deal of interest to the paper on Albo's *Ikkarim;* and wished that the author had said a little more about Albo and about his book, and that he had said something about the famous disputation at Tortosa in 1413—1414, in which Albo participated in the defense of Judaism against Christian attacks, in consequence of which debate his philosophic work was produced. I wished that the writer

of the paper had then proceeded to analyze the book with some degree of detail, before drawing his timely conclusion with regard to the need of dogma for us today. He might also have referred to Albo's importance in the growing understanding of religion, as shown in the first chapter of the *Ikkarim*, a chapter that hardly justifies the opinion of some writers, that the book is platitudinous. It is the usual story about the calf that started the crooked trail which subsequently everybody followed. Someone once described Albo as a shallow thinker; and so it has become fashionable to speak of him as shallow. On the contrary, we find in his work an insight into religion, remarkable for those days.

I notice that Dr. Enelow, in the Hebrew Union College Jubilee Volume, speaking of Raphael Norzi, commends him for the very things that Albo accomplished in his first section. You recall that it was customary for theologians to speak of religion in terms of their particular creeds. There was no religion, in the view of the Christian, but Christianity; and no religion to the Moslem but Mohammedanism. In Albo, we find a delightful contrast. He classifies the religions of other people in a spirit of fairness, presenting one of the first attempts to do what, in modern times, the Science of Comparative Religion has carried out on a larger scale than Albo could, due to the paucity of information on this subject, in his day. I believe that later on, when Spinoza wrote his Theologio-Political Tractate, he stood under the influence of Albo. We can hardly afford to overlook this fact, in view of the dogmatic spirit which still prevails in most religions, and which prevents the sober analysis of the nature of religion.

To come to the problem of dogma. Like Dr. Goldenson, I too found myself in a bit of a quandary, while listening to the paper, as to the author's conception of *dogma*. He sometimes confused the term with *Mitzvah* and *Halacha*. In the development of the philosophy of Judaism, attempts were made to define both *dogmas*, and *Mitzvoth* and *Halachoth*, limiting the one to the systematic exposition of our faith, and the other to its practical application. We have a rich literature on the development of dogmas—which does not sustain Rabbi Reichler's contention

that Judaism has no more than one *ikkar*. We possess also a vast body of rabbinic writings on the *Minyan Hamitzvoth*, counting and defining the biblical commandments on which the whole structure of the *Halacha* rests. When Rabbi Simlai, at the end of Maccoth, spoke of six hundred thirteen *Mitzvoth* being reducible to one—viz. faith—he did not mean dogmas; he meant divine commands—*mitzvoth*. In Judaism, we had crystallized beliefs, philosophically arrived at, on the one hand; and on the other, crystallized practices and duties. Owing to the confusion between them, many controversies arose, that might have been prevented. When Maimonides formulated the thirteen principles or dogmas, he sought to defend Rabbinic Judaism from the attacks of the Karaites who laid down ten principles of faith corresponding to the number of commandments in the Decalog, and excluded the authority of the Oral Law or tradition. In selecting the somewhat arbitrary number for the principles of faith, he was guided by the number of divine attributes mentioned in Exodus XXXIV: 6-7. Through them, he sought to express the whole intellectual content of Judaism.

In my judgment, the whole idea of dogma grows out of man's desire for clarity of thought in religion. We think of many methods of entering into communion with God; but when we succinctly summarize our ideas on the subject, those condensed summaries become our dogmas. At no time did Maimonides, for example, when he laid down the thirteen principles of faith, or Albo, his three cardinal roots, state that the other beliefs derived from them, did not matter, or that the *mitzvoth* of Judaism did not count. Nor did any of the thinkers attempt anything else but the philosophic analysis of the guiding lines of Judaism. They all felt that the mind ought to be clear on certain issues. We too are actuated by similar desires. We cannot speak vaguely about God. We long to *know* something about Him. Are we to speak of Him as a Trinity or as a Unity? Are we to interpret Him in terms of human experience, or of abstruse and outworn conceptions? A great ideal depends upon our crystallization of thought, also on such problems as retribution, freedom of the will, revelation, etc.

These are not trifling matters of mediaeval philosophy or

dogmatics. They are vital for the life of faith. They appeared already in the Bible. For example, possibly its greatest book shows that the question of *resurrection* agitated the foremost minds of our people. Furthermore, the first formulation of belief was not made, as Rabbi Reichler suggested, by the prophet Micah, but was necessitated by the *Ma'amad Har Sinai.* The very acceptance of Yahvism dictated the negation of other deities for the people of Israel. Later on, the prophets in response to practical needs, formulated more ethical conceptions of God, on the one hand, and on the other, of our obligations to Him and to our fellowmen, thus raising religion to greater heights. These two lines still run parallel in our thinking. We must have clarity of thought as to what constitutes the nature of Judaism, and we must have greater clarity as to what is our duty to-day.

I wish to second Rabbi Binstock's demand for a clear formulation grounded in modern philosophy and psychology, of the principles of our faith and the practices of our faith, not as a test of religious conformity, but rather for the sake of aiding ourselves in our religious thinking and living. While I should not wish to have either a *Kitzur Shulhan Aruch* or a complete *Shulhan Aruch* that should bind and fetter us, and the regulations of which—if broken—should place us outside the pale of Judaism, I should welcome a *Shulhan Aruch,* prepared with proper care, that should serve us as a moral and spiritual guide in our daily lives. Reaction in Judaism was stimulated not by those who favored precision and clarity in religious thought. It came rather from those who objected to *ikkarim* in Judaism, on the ground that the very conception of *ikkarim* implies the gradation of our beliefs and observances into major and minor. Thinkers like Abravanel and Mendelssohn opposed the philosophic presentation of the root principles of Judaism, because they considered all precepts in the Bible as equally important. This is the attitude of uncompromising Orthodoxy. The attitude of Reform implies that, while some things are all-important in Judaism, other things are less important—not necessarily non-important. Our position as Reformers calls for a crystallization of thought as to what is primary and what secondary. I am glad that we took cognizance of Albo's anniversary, and trust that the discussion may lead us

to more thinking along the lines of Jewish belief and Jewish practice.

Rabbi Rappaport: After listening to Rabbi Binstock's plea for fixed or established dogmas, I can not resist the temptation to say, paraphrasing the declaration of the aged penitents during the Water-Drawing Festivities: אשרי זקנתינו שכפרה ילדותינו "Happy are we in our old age, repenting for the sins of our youth." We of the older generation can not see the urgent need for fixed dogmas as does our young essayist.

I venture to say that if the suggestions of Rabbi Binstock were to be adopted he would not be permitted to stand here as a rabbi.

I am still inclined to believe that R. Johanan was right when he said כל הכופר בעבודה זרה נקרא יהודי He that rejects idolatry should be denominated as a Jew. This may sound radical, but it is sound principle.

I need not remind you that the Mishnah lays down the rule כל ישראל יש להם חלק לעולם הבא. Every Israelite has a share in the future world. The exceptions mentioned there are considered by many critics as spurious; at any rate of a later addition.

I regret very much that Rabbi Binstock did not mention Dr. Felsenthal's excellent essay where it is stated that Judaism has a history of dogmatism, but no fixed dogmas. And this, to my mind, is the essence of R. Simlai's famous saying, mentioned by Professor Cohon. Taryag (613) commandments have been proclaimed through our teacher Moses; but David reduced them to eleven. Then came Isaiah and diminished these to six. Micah in his turn reduced them to three and Habakkuk finally reduced them to one.

Let us not try to establish set dogmas. Woe betide the day when Reform Judaism shall have fixed tenets. If I should open my umbrella on the Sabbath, they will excommunicate me; if I should sit here without covering my head, they will throw stones at me. It's all very nice in theory, but in practice—let us not attempt it. In theory Judaism always had Ikkarim, as a guide

to the perplexed. But if we had such in practice, even our good friend, Rabbi Binstock, would be considered a *kofer be'ikkar*, being a Reform rabbi.

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THE PLACE AND THE FUNCTION OF THE TEMPLE CENTER IN CONGREGATIONAL LIFE.

PHILIP DAVID BOOKSTABER

The following is a digest of the paper presented for Round Table discussion upon the above topic. Questionnaires were sent to all of the rabbis and over one hundred and twenty-five responses were received. The information was very interesting and instructive, as well as thought-provoking. The data gave me much food for reflective thinking and challenged much that was dear to me in social philosophy.

My conclusions are not limited to the findings only of the rabbis. I have made diligent inquiry into the views held by such agencies as the Jewish Welfare Board, which, under its organization of a few years ago has taken under its wing the various communal agencies, such as Y. M. H. A. and Y. W. H. A., Jewish Centers, Jewish Institutes, Young People's Leagues and the like. I have sought the views of our Orthodox brethren in order to get their reaction to the so-called "Center Movement."

My enthusiasm of only a few years ago for "Center" work has been conscientiously challenged by the very searching and sincere criticisms of rabbis, teachers and social workers.

The comparatively small number of Temple Centers in operation (and most of these have been started within recent years) and the desire of many rabbis and Temple Boards to have Centers, all make this Round Table discussion more urgent. You will be surprised to learn that there is no unanimity in favor of the Temple Center. Many experienced rabbis who have had Temple Centers, very active ones too, are doubting the wisdom of the movement. Also, quite a number of them

who originally thought of having a Temple Center are so discouraged as to even see a danger in the over-emphasis upon the multitudinous activities of our Sisterhoods and Brotherhoods.

We may safely say that, in the smaller communities where there is one Reform Temple, it is incumbent upon the rabbi to support with all his strength and ardor the Community Center idea for the broader manifestation and application of the social service, secular, educational, and cognate programs. In saying this I am fully aware of the influence of the so-called "Country Clubs." However, it is safe to say that the Temple Center idea in the smaller community offers no problem; neither does it assume any definite shape. Those of you from the smaller communities can testify to this.

When we come to the larger communities, we find a real dilemma. We find so many qualifying factors and conflicting points of view. We find some rabbis admitting their inability to cope with the Temple Center, and, as a result, have become indifferent and disheartened. Some Temples (well-meaning in their desire to meet the growing needs of young men and women) have invested much money and effort into new structures which, in themselves, have unduly increased the economic burden (as well as Temple problems), so much so, that Rabbi and Board must "carry-on" a sickly and an apologetic program of work to substantiate the original economic outlay. Still in other large cities we find the Y. M. H. A., the Community Center, the I. O. B. B. Center so strong and efficient, that the Temple sees the futility of attempting to start a Temple Center. There are, on the other hand, some Temples with Temple Centers so well organized, equipped and financed that the local Y. M. H. A. or Community Center not only gets keen competition but, its life and very existence is threatened. Such have been the varying phases of the thirty-six Temple Centers referred to in the survey. Practically all of them have gone into the Temple Center Movement and its ramified activities with one very important aim—namely—to "feed" the Congregation with members; to "catch" the young man or woman who is becoming estranged from the Temple.

Has the Temple Center helped matters much? I am sorry

to report to you that the answers to the various questions in the schedule submitted to you are most disappointing. Attendance at our religious services has not been augmented, no appreciable increase of membership on the part of young men and women is manifest; the Temple Center has not initiated any religious fervor; the orthodox and conservative members of our Temple Centers have not become fully acclimatized either in spirit or in mind; attempts, through the Temple Center, have been made to communalize the Temple as well as making it subsidiary.

The need of a Temple Center will always be an open question to the rabbi and to the Board who clamour for "feeders" to the congregation. I am not ready, at this juncture, to give my own conclusion, but it is apropos for me to say that some Temples have gone so far in Temple Center programs that they *must* continue; the congregation has been "fed up" on the idea. The more forceful and energetic rabbis are adopting curative and preventive measures; building up internally on the preventive side and gradually limiting the expansion of the extra activities.

We must be frank and admit that the urge which put the Temple Center Movement into action had something more than just the idea of feeding the Temple with members. There is a veritable leak somewhere in the Congregational organization and program. It must be admitted that parts of the Temple Center program are not only justifiable but very necessary. What is it then that makes us question the real value, place and function of the Temple Center? The unbiased answers of the various rabbis tend toward some agreement. They intimate that there might have been a wrong emphasis placed upon the real aim and function of the Temple Center.

It is evident that there is a need for some form of a Temple Center, of what all of us feel towards expanding the rabbi's and Temple's influence. The center of gravity might have been shifted and dislocated to a center of levity and superficial programs. But, we surely agree that the Temple Center Movement as such is valid in spirit, although it may have erred in its organization.

It is in this distinction between organization and movement that we may find a reasonable solution and clarification of our Temple Center difficulties. The form of organization may be simple—but—as has been noted by me in the various quotations from the answers to the questionnaire, many Temple Centers have, through poor organization forced the rabbi and Board to abdicate a strong, virile and progressive policy. Few successful Temple Centers have been fortunate enough to clearly define and apply the demarcation between organization and movement.

After much deliberation, I have come to a very simple remedy for the quandary into which the Temple Center question has put us. Two words with all their implications do I wish to leave with you as a result of much practical experience, study and reflection—these are—*concentration* and, its complement, *de-organization.* The rabbi and Board who emphasize these will easily see the wisdom of this double-edged gauge of efficiency. It will foster co-operation and avoid duplication. In this summary reflection, for such it is, we find the distinction between the rabbi and the congregation that clamor for quantity, as against quality; for the desire to have big membership as against the sustaining influence of a limited and trained group. We find the distinction much clearer when we desire to evaluate the direct influence of the rabbi in his relationship to the adolescent boy and girl who crave for that spiritual comradeship which the rabbi, as spiritual leader and hero can give.

I am of the opinion that we should concentrate upon our Temple members and their children. That every activity of the Temple should radiate from the spiritual fountain which is our heritage. We can work from within as a preventive measure by stressing our educational work in our religious schools from kindergarten through normal School and then have the young men and women join our Sisterhoods and Brotherhoods. Our Brotherhoods and our Sisterhoods, with a good educational Department, can well supplant the original urge that prompted the organization of the Temple Center and they can, to be sure, put the proper spirit into the program of work. I see much good in the Brotherhood Movement—just as the Sisterhoods have

become a strong arm and support to rabbi and Congregation, so the Brotherhoods have, in many cases, proven of inestimable value in getting young men interested in the Temple as the Sisterhood gets young women under the Temple's influence.

This concentration and de-organization leads to another important point. The Temple Center becomes a Temple House with specialists in charge of the various Departments who attempt to carry out the spiritual messages of rabbi and others. More Temple Houses, varying in equipment and personnel, are needed, just as we need more Temples and rabbis in some of our larger cities. The intimate and sustained contact of the rabbi with the smaller groups in the Temple House will prove of far greater benefit to the strength and policy of the Temple than the promiscuous presence of the rabbi in the vast multitudes that flock to those acitivities whose success is only vouchsafed by quantity and numbers. More Temples with concentrated membership, more rabbis with intensive programs for children, adolescents and young men and women, strong Sisterhoods and Brotherhoods with programs that foster co-operation and avoid duplication, all lodged in a Temple House will, I am sure, produce that kind of an individual who can be depended upon to support the worth-while things, endeavors and programs, not only of this Temple, but, also, of the general Jewish civic agencies. There is no conflict with the Jewish Welfare Board and its subsidiary agencies; there is no wilful attempt to convert the orthodox or the conservative; there is no hesitancy to foster the Community Center idea in the city—but—there is a determined and well-defined effort to give our growing men and women their proper birthright—a healthy Jewish point of view in an environment and with a personnel that is spiritual and uplifting. Give me the Religious School, the Primary and High School Departments for five years, with a good Sisterhood and an active Brotherhood, and I will have no fear of the earthly things that tempt most of our young men and women away from the Temple of God. We need not "feed the Temple" by going out for food; the rabbi himself "feeds" his children through continued personal contact and these children, men and women, grow up as children of a blessed people. It

is thus, through the concentrated effort and limited organization that we are able to prevent (rather than cure) our young men and women from leaving the values that are implied in the term Temple.

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THE PLACE AND FUNCTION OF THE TEMPLE CENTER

S. D. SCHWARTZ

Executive Director of the Emil G. Hirsch Center of the Chicago Sinai Congregation

To treat of the function and value of the Synagog Community Center is to bring into discussion, as I view it, the whole problem of the Jew of Tomorrow in this country. Whether we are aware of it or not, the Jew and the status of the Jew, his reaction to life and the American environment are undergoing some very radical changes. Coming from other lands with their more or less tradition bound restrictions and prejudices, the Jew has entered with full force into the pioneer psychology of America with its dominating impulse of material conquest of abundant resources. He has poured, without counting the cost, the energy of his soul into the all consuming passion of trade and barter so that now we are confronted by the paradox of a people whose genius and peculiar slant on life has been *Religion*—the life of the Spirit, turning to Materialism with a feverish desire as if salvation cometh not from God but from faith in Mammon, as if the voice of the God of Israel was audible only in the temples dedicated to financial computations and resources—temples to whose shrines daily pilgrimages are made in search for that release of soul seeking the satisfaction which comes from approval of the great high priests of the modern world, Dun and Bradstreet.

What are the ideals of our people who have no or little interest in the synagog and communal spirit? Let us not fool ourselves with ideas which do not tally with facts. Our people when removed and untouched by the inspiring influences of the Synagog, become most ardent in their devotion to the cult of Babbitism with its worship at the shrine of so-called Success with its cant and hypocrisy. Shouting with the crowd in their judgments and evaluations and finding in their boredom and emptiness of life, refuge in games which they believe Confucius himself ordained, they have not that completeness and poetry of soul, that grandeur ecstatic which lifted our fathers from the abyss to the heights.

One of the fundamental reasons for the new orientation of the Jew in America has been the restriction of immigration. As long as the doors of America remained wide open the problem of the Jew as a Jew was relatively simple. Augmented by increasing numbers, the initial Jewish impulse, its high idealism, its epic depth and lyric intensity which through the ages have carried the People of the Book to life's lofty altitudes, had force and power to sustain the moral and religious fervor of the Jew. The closing of the gates of our country to immigration marked a momentous step in the history of the Jew in America, one which future generations will regard as the milestone denoting the passing of the "European" phase of the American Jew to a distinctly native phase. For mark you, whatever the Jew has been culturally in this country, he has been as a result of his European heritage. Even much of his so-called Jewishness has not been Jewish at all but rather Ghettoism, that dark survival of European fanaticism and bigotry. How many are there who know that much of the extravagance of iconoclastic thought and wild radicalism of the Jew are due to the age-long bonds of oppression and proscription!

The passing of the "European" phase of the Jew in America brings us to the American Jew, the Jew of Tomorrow—Youth. The day is done when the social settlement could undertake to build the social energy and power of the Jew, to help him realize and fulfill American ideals. The

social settlement has passed its zenith. To the Jew particularly it can no longer function because conceived originally in an economy of pain and deficit, it offered gracious favors to the mentally and physically handicapped. Youth is now in revolt: it asks and needs no favors but demands rights. A social settlement cannot give these rights because of its very basic conception of making the recipients of its favors obligated to donors of time and substance. Youth does not need the social settlement to interpret American ideas and ideals, rather does it seek schools and civic agencies for these purposes. Youth will not accept favors bestowed nor recognize limitations which in age thwart ambition and purpose.

Here then, my friends, is our task, to help youth make its needs articulate and voice the hope of tomorrow. A social center linked with the synagog, serving the house of worship as a laboratory where the new values and verities of life are tested and given expression, releasing the potentialities of the Jew in the larger field of constructive and creative thought. Does the synagog in America need a social center? Yes. The Synagog of yesterday had a threefold function; it was a Beth Hammidrash, a house of study, a school; a Beth Hamikdosh or Tephillah, a house of worship; and a Beth Hakeneseth, a social center. The exigencies of a pioneer America robbed the synagog in this land of this threefold function which must be restored. The time has now come when the Jew in America must lay aside the status of a recipient and actively strive to participate on an equal footing with his fellow American, in the creation of a civilization which America is destined to achieve and enjoy.

The synagog center is to my mind the only effective agency which can take cognizance of and minister to the Jewish soul life of our youth. The public or private schools which our youth may attend are or should be civic enterprises, and as such, cannot recognize and contribute to that pride of achievement to civilization which every Jew, conscious of his history and familiar with the glorious task of his people, has. Certainly the social settlement cannot serve

as the agency or channel through which the inner forces of Jewish youth are nourished, because it has not had in the immediate past, and I dare say it has not even at present, a religious contact. If you will look over the leadership of our social settlements which minister to our people, you will see that this leadership when not avowedly agnostic, has been decidedly irreligious to say the least. If this is what the leaders have been, what enthusiasm, what inspiration and hope, what religious consecration may our young folks have?

The synagog center is not only a method of approach to the social problem but the Jewish problem. It offers, as I see it, the most effective channel for bringing our youth into contact with all that is truly Jewish and helping him to understand Jewish problems and conditions. The Jewish youth born in foreign lands had thrust upon him at every turn of life and in every way, Jewish problems. Abroad the Jew did not enter into the very fibre of the national life as he does here, and consequently the whole reaction to his environment differed materially. As a result, Jewish consciousness was stimulated to deeper understanding and thought. But here in this land, whatever social ostracism and prejudice there might be, seeks to find solace in the club, which while consisting perhaps and often entirely of Jewish members, is certainly not the agency to build a true Jewish consciousness.

We need a synagog center to bring us back to the old Jewish conception of moral and intellectual standing, and to create in us that spontaneous emotional life so essential to the development of true spiritual culture. We need a synagog center to conserve in its manner, the spiritual and ethical values of the Jew as effectively as did the ghetto of yesterday develop the rich potentialities of Jewish soul life in its way. The world chooses for many reasons to differentiate between Jew and Gentile. We Jews have a Weltanschauung different from other peoples, because we have been forced to live under certain conditions which long habituation has inbred in us. We have maintained our

religious entity because we are different. When the Jew has ceased to be different he has ceased to be a Jew, and when he has ceased to be a Jew, he has not altered one iota in his favor the regard of the non-Jew toward him.

The synagog center is the most potent agent for the development of potential workers in the Jewish cause. What other agency can offer such rich contacts with Jewish sources and Jewish aspirations? We are done with looking to Old World Jewry for our leadership. Our youth will not, nay cannot, accept leaders whose viewpoints they are unable to understand or with whom they cannot sympathize in aim. American Jewry cannot permit its leadership to become sterile. We must not blind ourselves to the fact that practically in all instances Jewish religious leadership has been afforded, because our leaders worked on the religious capital of the previous generations—the generations of our fathers and grandfathers. We Jews of America have lived on the capital which our fathers had achieved and created for themselves in foreign lands. The youth of yesterday had an interest in the synagog because of his parents. If we would have the youth of tomorrow continue this love and interest in the synagog, then needs must we create anew as did our fathers of old, when they pleaded with the Roman conqueror for a retreat where Jewish hope and inspiration may be kindled anew into a transfiguring beauty and ecstacy whose glory is the glory of the Jew—a retreat where the melody of the Shema Yisroel might be cadenced into a mighty chorus which may continue to echo here in America through days yet unborn and years not yet cradled in infancy.

Another function which the synagog center has and which has already been touched upon, is to create a native Jewish culture, thus helping to overcome our ghetto inheritances. For let us not wilfully blind ourselves to the fact that whether we are one or two or even three generations removed from our European ghetto environment, we are the direct products of that environment. The ghetto shadows have created from their melancholy notes a symphony whose

melody has become the requiem of the Jewish soul. The Jew must learn to smile and play, not to play with that abandon which seeks to throw off all restraint, utilizing the technique of commercialism even in leisure moments, but using his leisure to create in fancy and reality, a world fashioned after a pattern which to bring into fulfillment, his house of worship is dedicated. Indeed, this is the new missionary spirit of the synagog center in America: to mitigate the asperities of character, to alleviate the harshness, to obviate the crudeness of ghettoism and to again reveal the Jew in the proud role of a light unto all men, this, this is one of the very highest functions of the synagog center.

Having voiced at length my reflections as to the place and function of the temple center, may I turn my attention for a few moments to the actual work of a temple center visioned by one of the greatest seers in American Israel and whose glorious name it so proudly bears—an institution with which I have been associated for more than eleven years—The Emil G. Hirsch Center of the Chicago Sinai Congregation. When first the distinguished occupant of Sinai's pulpit pleaded for the establishment of a social center in conjunction with his Temple, a center having not only social halls and classrooms for study, but a gymnasium and swimming pool as well, there were not lacking some who laughed at the idea of having "a settlement" as they called it, on one of the fine avenues in a wealthy neighborhood of the city. In ridiculing the idea, they commented that Sinai Temple, one of the leaders of Reform Judaism in America, was returning to the old Orthodox ritual in installing a swimming pool or "Mikveh". But Sinai went ahead and built a center in conformity wth the request of Dr. Hirsch. What has been our experience? Have we developed through our gymnasium and swimming pool a "muscular Judaism"? No, we have succeeded in having people come to us and then gradually learn to come to our Temple. We have developed a community spirit which has made the people in our section of the city, feel that to move from the vicinity of our Temple

meant depriving them of some of the most important needs of their lives.

Our new Rabbi, Dr. Louis L. Mann, has come to us like Joshua of old leading the children of Israel into the promised land, bringing with him youth and a resilient enthusiasm which has swept the entire community with a new promise—the promise of a sunny visioned future whose azure light has kindled anew the orb of hope. Sinai has continued to grow in ever larger measure in its sphere of usefulness as a house of prayer, where young and old come in great numbers to hear the word of God preached from its pulpit. Through its three Religious Schools and Center activities, Sinai's influence has radiated and permeated the entire Jewish community. Is not this a situation to appeal to the so-called "hard-headed" business man as a good investment? What a waste of opportunity to erect an elaborate and expensive building to use but once a week! Deprecating statistics as I do, I shall, merely that you may have some idea as to the scope and reach of our work, take the liberty of stating that over ten thousand people share the facilities of our Temple and Center weekly, and of the large attendances at the weekly religious services in our Temple, fully one half of our people are approximately under thirty-five years of age. Our Rabbi, Dr. Mann, has carried on with vigor undiminished and unimpaired, the high task of his illustrious predecessor.

To you would I bring somewhat of an interpretation of our Center in terms of human expression and human aspiration. In the largest of all of our ventures, our Monday evening course of lectures, proof has been offered that a community will readily support an educational enterprise. Time was when we were told that an organization must be prepared to spend money lavishly and without any thought of monetary considerations, in carrying on the cause of education. We were told that dances and social functions will pay but not education. We have disproved this thoroughly. Our work was arranged and conducted not with an eye to finance, but with the avowed purpose of helping to arouse the men and women of our city to the great and fundamental issues of the present day—issues upon which is staked the very

fabric of our civilization. For mind you, upon our understanding of the great problems with which we are confronted today, rests our mastery of or subjection to the forces which are the dominant and controlling factors in our lives. Is there anyone here in this audience who would deny that by opening our doors to the men and women who are in the forefront of the world's thought, and who bring this thought touching all angles of life to us, we are not aiding in the high task of Sinai's pulpit to make men and women aware of the great human experiences which lie at the basis of religion!

Our other activities—study classes of all sorts which time will not permit me to enumerate, classes conducted by renowned specialists dealing with "The Ethics of Personal Life", Psychology, History, Economics, Current Topics, etc., our Dramatic Art Classes for children, our seventeen classes in Dancing of various kinds such as aesthetic, interpretative, and ballroom, our Kindergarten doing remarkable work with limited facilities, our Violin and Piano schools, our Opera Club, our Orchestra, our twenty-eight clubs—literary, social and educational, our Boy Scouts and Girl Scouts, have all served to reveal not only the interest and mode of expression of the human heart, but the craving of souls seeking to live the life of the spirit—a spirit out of which springs art, poetry, beauty and above all, that sensitiveness to the divine within us which is the very essence of religion.

The Drama has ever been one of the great avenues by which men have sought to reveal the substance of their dreams and hopes and to fathom the abysses of their sorrows. The spirit animating the work of our Dramatic Department has been just this, that we would create the opportunity for helping our young men and women to realize in vivid forms the great truths of life and to learn to express these truths in such fashion as the Drama permits. We have done excellent work under great difficulties. We have presented plays by Shaw, Ibsen, Suderman, Schnitzler, Wilde and other noted playwrights.

Our gymnasium and swimming pool, with unexcelled facilities for individual and group exercise and under exceedingly expert direction, have proved their merit again and again. We would foster the life of body, mind and spirit. We would compel men

to work out the best in them, but compel through the compulsion of power within the soul. All of the potentialities of the human heart and soul leading to the fullness of life, would we cherish. This is our task and this the purpose to which we have dedicated ourselves and all of our energies.

We must think out and create a definite plan to link the center with the synagog so that together they may carry on that work which our fathers called *Aboda*, a divine service, a service which ministered to man and God. I believe that through the synagog center can be developed the Jewish viewpoint that life is bound up with a divine purpose—a purpose which lifts man across a bridge of glory, from the darkness and dust of earth to the radiant presence of the *Shechina*, on the heights of greater perfection and happiness. I believe as Dr. Abram Simon said in his message at Cedar Point, that the synagog center can weave secular activities into the larger fabric of synagogal responsibility and win young people to find a congenial home in the Temple. I believe that through the synagog center Judaism in America can make itself felt as a religious and social force, that the synagog center can powerfully aid in bringing closer in this, our beloved land, the realization of that vision of the unborn day when Israel's hope and ideal may become the hope and ideal of humanity—a humanity pillared on God's justice and truth eternal.

E

MODERN RABBINICAL SEMINARIES AND OTHER INSTITUTIONS OF JEWISH LEARNING

JACOB MANN

The Jubilee celebration of our College offers a proper opportunity for a survey of the rise and the development of rabbinical seminaries and other modern institutions of Jewish learning during the last century. This survey should serve us as a retrospect of the past as well as a directive for the future.

The rise of modern institutions for the training of rabbis and for the cultivation of the so-called science of Judaism followed logically and inevitably as a result of the changed conditions of Jewish life in Europe since the French Revolution and the attendant struggle for the civic emancipation of the Jew. The whole makeup of the old *yeshibot,* wherein generations of the spiritual leaders of Jewry had received their education during several centuries, had to be radically changed. The almost exclusive concentration on a thorough and comprehensive mastery of the talmudic literature, on *Shas* and *Posekim,* had to give way to a larger curriculum and a more proportionate scheme of studies. It involved a complete reversal of values. The spirit of criticism and of skepticism towards the traditional had penetrated into the ranks of Jewry as its members began to take a more active share in the life of the peoples among whom they resided and identified themselves more fully with the intellectual movements of their general environment. A different type of rabbi was needed for the guidance of the younger generations of Jews. He was to have the general higher education as obtained at the universities and he was also to be familiar with the various

manifestations of Judaism throughout the ages so as to be enabled to bring to his community a spiritual message that should harmonize Judaism with everyday life and interpret the latter by means of the former.

A century ago order also began to be evolved out of the mass of accumulated Jewish lore. Since the pioneer labors of a Zunz, a Rappaport, a Geiger and of several others, a veritable transformation took place in the study of Judaism. It became a challenge to the method prevalent in the old *yeshibot* of making the study of the Talmud, its commentaries and codifications, as almost the only subject of instruction. There appeared in outline the various phases of Jewish history and literature, the religious movements that had agitated the minds of Jews and had given rise to sects and parties. Attempts were made at tracing the theological conceptions of Judaism as they had developed throughout the ages. There was opened up a new approach towards the study of the Bible involving formidable problems such as the different interpretations of revelation, of prophecy and the Oral Law. All these subjects became important branches of a full and all-sided comprehension of Judaism in its many aspects. They demanded a proper place in a curriculum designed for the training of rabbis.

The need for modern seminaries was felt and given expression to on many occasions. It was natural that the first practical steps should be taken in those countries that had been directly influenced by the liberal spirit let loose by the French Revolution. The Napoleonic struggles and the subsequent reaction that set in were not able to stifle altogether that spirit of liberalism that had aroused the Jews in their Ghettos, stirring in them the feeling of a needed spiritual rejuvenation as a counterpart to their longing and their demand for political emancipation. The first instances of modern seminaries are in Alsace-Lorraine and in Northern Italy. In Metz an old *yeshiba,* founded in 1704, and changed in 1820 into a *Talmud Torah,* was reorganized in 1829 as a Central Rabbinical College (Ecole Centrale Rabbinique) and was maintained by the Jewish communities of France supplemented by an annual appropriation from the government. But during its career in Metz for 30 years this Rabbininal College hardly attained the standard and the prestige so

as to make it the model for the other seminaries founded later on. It was transferred in 1859 to Paris as the Séminaire Israelite de France still in existence.[1] In the capital the Séminaire had the advantage of having a number of distinguished scholars on its faculty such as Isidore Loeb, Joseph Halevy, Hartwig Derenbourg, Israel Lévi and others. Its standpoint is that of conservative Judaism and in this it resembles the Breslau seminary.

The Jews of Northern Italy had tasted the fruits of civic equality since the end of the 18th century when the armies of revolutionary France overthrew in Italy the old-established regime of Pope and Emperor. But with the defeat of Napoleon in 1815 and the subsequent triumph of the forces of reaction, the Jews of Northern Italy, of Lombardy and Venetia which had reverted to the rule of the Emperor of Austria, lost most of their liberties. Yet the modern tendencies had already greatly progressed within the Jewish communities and these tendencies, as far as thy concerned the inner life of the Jews, rather found encouragement under the absolutist regime of Austria. Such was the paternal policy of the Vienna court, a heritage since the times of Emperor Joseph II, to spread modern culture among the Jews so as slowly and gradually to prepare them for the most elementary civic rights. Of the several projects to establish rabbinical seminaries in other parts of the Austrian Empire, in Bohemia, Moravia and Galicia,[2] the one for Northern Italy took actual form by reason of the more advanced modernism that prevailed among the local Jews. By order of Emperor Francis I the communities of Lombardy-Venetia, of which the leading ones were then Venice, Mantua, Padua, Verona and Revigo, met in conference in Venice in 1826 for the purpose of organizing a modern institution for the training of rabbis. In accordance with the royal decree, candidates for the rabbinate had to have a doctorate in philosophy. The Instituto Rabbinico Lombardo-Veneto was opened in Padua in the fall of 1829. The curriculum was drawn up on the basis of the principles laid down by Reggio in his well-known work התורה והפילוסופיה (1827), wherein he had pleaded for the study of metaphysics and the sciences side by side with Judaism. Reggio's theological position was the same as that taken up by Mendelssohn in his "Jerusalem," viz., of the per-

petual binding force of all the ritual laws (מצות מעשיות).[3] To use our present classification Reggio belonged to the conservative wing. The seminary in Padua was thus a post-graduate institution. Its professors were the learned Hillel Hakkohen Della Torre and the renowned Samuel David Luzzatto (Shedal).[4]

In spite of the increasing scholarly fame of Luzzatto the Instituto did not attract a large number of students owing to its geographical distance from the Jewish centers in Central Europe. It was meagerly supported by the Italian communities and therefore never rose to a leading position though being in fact the oldest rabbinical seminary. After the death of Luzzatto in 1865, the Instituto lingered on precariously for a few more years and was finally closed in 1871. The changes brought about by the national unification of Italy deprived the Instituto of Padua of its justification as a local seminary for Lombardy and Venetia. After unsuccessful attempts at reorganizing a new seminary in Rome in 1882 and 1887, a new Collegio Rabbinico Italiano was opened in 1899 in Florence under the leadership of the local Rabbi Dr. Margulies. It was to be modeled after the Breslau Seminary in tendency and in scope of studies. It was chiefly due to the devotion and energy of Dr. Margulies that the Collegio flourished for a time. On its faculty served in succession Doctors Elbogen and Chajes. But since the War and the subsequent death of Dr. Margulies, the Collegio is undergoing a very severe crisis both spiritually and materially.

Whereas these early rabbinical seminaries in Metz and in Padua for one reason or another had only a limited local significance, Germany was destined to become the home of the first seminaries of rank which became patterns for the later foundations. By reason of political and communal circumstances a slow process preceded the establishment of the first seminary in Germany, namely that of Breslau. One of the first to urge upon German Jewry the needs and aims of the times in this respect was Abraham Geiger. In 1836 he discussed the imperative need of founding a Jewish-theological Faculty in a leading article which opened volume II of his *Wissenschaftliche Zeitschrift fuer juedische Theologie*.[5] Geiger's plea was to affiliate such an institution with one of the German universities. He opposed the plan of

a separate rabbinical seminary for fear of its becoming onesided and exclusive, out of touch with the general trend of the intellectual movements of the times. At the bottom of Geiger's opposition must have been the distrust of interference on the part of the communal leaders of his time. He wished this Facultaet to have full academic freedom in its task of clarifying the religious fundamentals of Judaism. Geiger in the course of his remarks frankly outlines the scope of his proposed Facultaet. Hitherto the study of Judaism practically meant the study of the Talmud which study in itself was regarded as a religious act. The Talmud was to give all guidance for life and was to contain all that was true. With the change of ideas new demands were put on the study of Judaism as a science. There were great problems to be solved before one came to the Talmud. The very concept of revelation had first to be comprehended and clarified and thereupon a philosophical and historical justification of biblical revelation was required. In this strain Geiger enumerates the other scientific requirements for a full and comprehensive study of Judaism, its history and literature, which can only be adequately pursued at a Jewish-theological Facultaet forming a branch of a University. To carry out this plan Geiger advocated the formation of a Maimonides Society in honor of the great sage, the seven hundredth anniversary of whose birth had just then been completed (1135-1835).

Geiger's appeal did not meet with success though it had been reinforced by Ludwig Philippson in the following year.[6] Philippson called upon the German Jews to show that they were concerned not merely about the external and material advantages of the modern times, namely to obtain and enjoy civic freedom, but also about the inner spiritual demands of life. There should be a center wherein Judaism would be taught, developed and defended and wherein its representatives would be scientifically trained. A Facultaet was needed for the cultivation of Jewish learning and for the education of rabbis and a Seminar for the training of religious teachers. The Facultaet was to be connected with one of the universities. An endowment fund of 100,000 Thaler was asked for this purpose. Philippson made his appeal to the whole of German Jewry, to those imbued with modern

ideas as well as to the older generation. The Facultaet and the Seminar were to be a memorial of peace among all parties and convictions. Both Geiger and Philippson were not successful in their projects. The first community that was approached by Philippson was that of Berlin. Two years passed before the communal representatives obtained from the government permission to collect sums for this endowment fund. But by 1839 Philippson's appeal lost its original urge and effect.[7] The failure of the German communities to respond to this project was no doubt due to the internal conflicts between orthodoxy and reform, issues that could be solved only as time progressed.

In the meanwhile the foundation of a rabbinical seminary in Germany was made possible through the legacy of Jonas Fraenkel in Breslau, who in his last will had made provision for "a seminary for the training of rabbis and teachers." After long preliminary negotiations lasting for seven years (1847-54) the Juedisch-theologisches Seminar Fraenkel'sche Stiftung, as its official title was, was opened in Breslau in August 1854. It was a great disappointment to Geiger that he had been excluded from taking an active share in shaping the destinies of the new institution opened in the city where he acted as spiritual leader. It seems that Geiger had influenced Jonas Fraenkel to donate a large sum to endow the Jewish-theological institution but the executors of Fraenkel's will had decided to give the proposed seminary a religious orientation different from that of Geiger.[8] Zacharias Frankel, Rabbi of Dresden, was appointed as Direktor of the Seminary. Frankel was the recognized leader of the conservative group in German Jewry. He took up a central position among the parties by declaring himself to stand for what he had called "positive, historical Judaism" which should be reconciled with the life of the present on the ground of science. He opposed both the tendencies of more advanced reform as well as those of ultra-orthodoxy.

We cannot enter in this historical survey into a discussion of the meaning of "positive, historical Judaism"—a relative and debatable term. Suffice it to say that during the twenty years of his leadership of the Breslau Seminary, Fraenkel succeeded in

imbuing his disciples as a whole with his point of view. The Breslau Seminary became the model for several other institutions in Europe and also in one instance in this country. That it did not satisfy important sections of German Jewry, viz., the liberals on the one hand and the ultra-orthodox on the other, is evident from the fact that later on both these wings established centers for the training of rabbis akin to their programs. I refer to the Hochschule and the Rabbinerseminar, both situated in Berlin. But under the conditions prevailing in the middle of the 19th century, only the Breslau Seminary could manage to exist by reason of its endowment.

Here is not the place to deal at length with the history of the Breslau Seminary, its organization and curriculum, especially as the first half century of its existence has been described by the late Marcus Brann on the occasion of its jubilee celebration in 1904.[9] The scheme of studies was comprehensive comprising Bible and its exegesis including the Targumim, Hebrew and Aramaic languages, geography of Palestine, an historical and methological introduction to Mishnah and Talmud, sections of Babli and Yerushalmi, Jewish history in connection with the history of Jewish literature, Midrashim, philosophy and ethics based on Jewish sources, ritual practice to enable the students to render decisions according to the Shulhan Aruk, lectures on the spirit of the Mosaic-talmudic criminal and civil law with special emphasis on the Jewish marriage law; pedagogy and catechism and finally homiletics. In addition the students were expected to obtain a doctorate at the Breslau university. How much of this ambitious curriculum had been thoroughly covered in the seven years of study required for the rabbinical candidates depended of course on the calibre and the size of the teaching staff. But there is no gain-saying that the cultivation of Jewish learning was greatly furthered in the Breslau Seminary and that its alumni carried away with them the inspiration to continue adding to the stock of Jewish scholarship even when in the active rabbinate. It became the fashion among the Breslau graduates to increase Jewish literature by the results of their research work and this came to be regarded as a part of the duties of a rabbi and teacher in Israel. Some of the names that loom eminently in the annals

of Jewish scholarship during the last 50 years such as Moritz Guedemann, Jacob Guttman, Joseph Perles and others, were active rabbis not to speak of those Breslau graduates like Bacher, Kaufmann and others, who had entered the academic field. It is greatly to be regretted that conditions in the rabbinate in this country have rendered this type of rabbi and productive, original scholar a rare phenomenon.

As stated above, the central position of the Breslau Seminary as representing the conservative interpretation of Judaism failed to satisfy the demands of the two other wings of German Jewry, the liberal and ultra-orthodox. With the process of unification of Germany under the predominance of Prussia and with the increase of prosperity in the country both these sections were looking for ways and means to establish rabbinical seminaries in accordance with their points of view. At the so-called Erste Israelitische Synode in Leipzig in 1869, Geiger and Ludwig Philippson came back to the idea of a Jewish-theological Faculteat. It was realized that it was not feasible to affiliate it with one of the German universities. The resolution of the Leipzig synod declaring the foundation of a liberal theological Lehranstalt as a very important need aided the plans of a number of prominent men in Berlin to establish the Hochschule fuer die Wissenschaft des Judentums. One of the leading motives of the founders was that the new institution be independent of any interference on the part of the state, communities or synagogs.[10] Men of different religious points of view should occupy the leading chairs of the institution. There should be full freedom in the scientific presentation of Jewish thought and study. Also no conformity of religious practice was to be demanded from the students. The chief stress was put on Juedische Wissenschaft. Yet the curriculum was to be shaped in such a manner as to enable rabbinical candidates of more liberal tendencies to obtain their required training. The Hochschule (which later on had to change its name into Lehranstalt owing to government opposition, reverting only recently to its original name) was opened in 1872. It succeeded in being true to a great deal of its program. On its original faculty men of such different religious outlooks as Ab-

raham Geiger, David Cassel, Steinthal, and Israel Lewy were able to teach their respective subjects. How much of the full independence as regards communities and synagogs could be realized is difficult to ascertain. But the Hochschule certainly has fulfilled a distinct need in the makeup of German Jewry. It also attracted students from other countries, including the United States, where such facilities were not obtainable.

In the same year (1869), when the Leipzig synod had met and the establishment of the Hochschule subsequently decided upon, there was formed in Breslau a Juedisch-theologischer Verein, consisting of graduates of the Seminary and other rabbis of the same standpoint which in a resolution made manifest its tendency with regard to the religious movements within Jewry.[11] Its members declared themselves to stand on the basis of positive Judaism the preservation of which would be their highest aim. They wished to preserve the unity of the congregations by accepting only such innovations as were in close connection with the past and should be justified from Bible and Talmud. But they rejected all endeavors that either broke with traditional Judaism or by rigid consistency withstood all the demands of present life and thereby were liable to cause divisions within the communities. The latter part of this resolution was directed against the ultra-orthodox who had received an energetic leader in Israel Hildesheimer, appointed in 1869, Rabbi of the Adat Yisrael community in Berlin. Dr. Hildesheimer succeeded in interesting a number of people in his plan of establishing in Berlin an orthodox Rabbinerseminar and the institution was opened in the fall of 1873 with Hildesheimer as Rector. There was really not a great difference between the new Rabbinerseminar and the Breslau Seminary except that in the former more time was devoted to the study of the Talmud, its commentaries and codifications, and greater stress was laid on the religious conformity of the students. The Rabbinerseminar was fortunate from the very beginning to have on its faculty prominent scholars such as Berliner, Hoffmann and Barth (who joined the faculty in 1874).

Indeed the common characteristic of the three institutions in Germany, in spite of their theological differences, was the

great emphasis laid on Jewish scholarship and learning both in the choice of the teaching staffs and in the scheme of studies. Juedische Wissenschaft thus became a watchword accepted by all the parties and divisions and a factor of unity in Israel. The German seminaries became the models for the other training colleges for rabbis founded in the last 50 years in other countries. In this country one might find a replica of the development in Germany in the Jewish Theological Seminary, the Isaac Elhanan Yeshiba and our Hebrew Union College as corresponding to the Breslau Seminary, Rabbinerseminar and Hochschule. But the parallel would not be at all exact. For example, from the purely academic point of view the Isaac Elhanan Yeshiba would bear no comparison with the Berlin Rabbinerseminar in its early career. The Breslau Seminary became the example for the Landesrabbinerschule in Budapest, opened in October 1877, and for the Israelitisch-theologische Lehranstalt, opened six years later (1893) in Vienna, in religious tendency, in the scheme of studies and in the stress laid on Juedische Wissenschaft. In the Vienna institution a graduate of the Breslau Seminary became the Rector whereas in the Budapest college two alumni, Bacher and Kaufmann, occupied important chairs, the former later on becoming the Director.

Time permits only to refer briefly to the other rabbinical seminaries. Besides the Séminaire in Paris and the Collegio in Florence mentioned before, there is also a little heard of seminary in Amsterdam founded as early as 1826 and reorganized in 1835.[12] Almost as old as the Breslau Seminary is the Jews' College in London opened in November 1855. The development of the College suffered at the very beginning of its career from the plan "to afford a liberal and useful Hebrew and English education to the sons of respectable parents and to train Ministers, Readers and Teachers."[13] It thus started not as a purely rabbinical college but as a Jewish day school where Hebrew and secular subjects were taught. From among the pupils suitable candidates for the rabbinical profession were expected to be forthcoming. It was only in 1879 that Jews' College was reorganized as an institution for the training of "Ministers, Preach-

ers, Readers and Teachers of Religion for Jewish Congregations whose vernacular was the English language." Provision was made that the seniors of the College must have a B. A. Degree. To ensure the conservative character of the College, the Chief Rabbi of England for the time being is to be the president of the Council (or, to use our nomenclature, of the Board of Governors) and shall have a veto in the appointment of the Principal and the Teachers. Lack of adequate support has handicapped Jews' College throughout its career though its academic standing has been considerably raised, especially since 1905 under the leadership of Dr. Buechler. In one respect the curriculum of Jews' College has the advantage over those prevailing in the American institutions by its being coordinated with the University undergraduate work inasmuch as the scheme of the London University provides for a B. A. in Semitics most of the preparation for which can be pursued at Jews' College. Consequently the students obtain a wider philological and literary background in Oriental studies than is possible in a curriculum designed merely for a rabbinical degree. Another seminary, modelled after that of Breslau, was opened in 1889 in Ramsgate under the name of Judith Montefiore College and under the leadership of Dr. Moses Gaster, Haham of the Spanish-Portugese Congregation of London. But for reasons that need not be discussed here, the new institution closed its short career in 1896.[14]

A peculiar fate was destined for the seminaries in Russia founded in the forties of the last century. They were not the product of Jewish public opinion but the creation of the Czar's government. The reign of Nicholas I began as a nightmare for Russian Jewry, especially since the famous edict of 1827 which ordered military conscription for the Jews and ushered in the notorious system of kidnapping Jewish boys of the age of 12 and even less from their homes to be sent away to distant districts as "cantonists" or juvenile conscript battalions. In 1835 came the "Statute concerning the Jews", which created the pale of settlement of Russian Jewry and has been aptly called the "Charter of Disabilities," and in the following year all Hebrew books in the possession of Jews had to be handed over to the

authorities for censorship. After the first 15 years of the despotic rule of Nicholas, the Jewish question in Russia assumed a different aspect. During the years 1840-48 we find the government bent on its scheme of so-called compulsory enlightenment of the Jews. The whole educational system, from the Heder to the Yeshiba, was to be modernized by government order. It was just this fact of governmental decree that rendered the whole project suspicious in the eyes of the Jewish masses and met with their obstinate, albeit passive resistance. As a part of this educational plan, two seminaries for the training of rabbis and religious teachers were opened in 1847 in Wilna and Zhitomir. The institutions provided secular education of gymnasium standard as well as Jewish education. The secular subjects were taught by non-Jews. The administration of the seminaries was also in the hands of Christian directors. Only the Jewish curriculum was entrusted to Jewish teachers who, though men of great learning such as Slonimski, Zweifel, Gottlober and Lerner in Zhitomir and Katzenellenbogen, Lebenson, and Finn in Wilna, did not have the modern systematic training. Most of the students entered the institutions for the purpose of obtaining secular education in order to be able to qualify at the universities for other professions. Those that qualified as rabbis could only obtain positions by governmental order. There developed in Russia the type of Crown-Rabbi (Kaziony Rabbin) who was regarded as a government official, to supervise the registration of births and marriages, but only in rare cases yielded spiritual influence over his flock. There was thus little sympathy between the graduates of these seminaries and the communities. Some of them were even suspected of acting as informers to the gubernators (governors) and the police. Under such conditions the seminaries in Russia were bound to be failures spiritually and morally. In the long run the government itself realized the fact with the result that the seminaries of Wilna and Zhitomir were closed in 1873.[15] The so-called Rabbinical Seminary in Warsaw was opened as early as 1826. It is characteristic that during its entire career till 1863 not one of its graduates became a rabbi. Indeed what respect could the Jewish masses in Poland have for an institution one of

whose teachers (A. Buchner) wrote a work on Die Nichtigkeit des Talmuds. The Jews of Russia and Poland were thus both culturally and psychologically unprepared yet for modern seminaries. The proper time would have come at the beginning of this century had not the political struggles engrossed all the energies of Russian Jewry. What the future will bring to the millions of Jews in Russia and in Poland cannot at present be discerned.

The modern seminaries could only develop in Central and Western Europe and in this country. They became a home (אכסניא של תורה)for the cultivation of Jewish learning. But their prime purpose was a practical one, namely, the training of rabbis. Hence the purely scientific interest of Jewish learning had to be accommodated to this practical need. Geiger's plan of a Facultaet attached to a university was not found feasible. That there is room and good cause for institutions devoted purely to the interests of Juedische Wissenschaft there is no gainsaying, just as there are universities devoted purely to academic causes. Yet such is the tendency of the age, especially in Anglo-speaking countries, that it demands even of universities to have the needs of the people at large in mind. Likewise is the case with Jewish institutions of learning in that only such as serve practical needs are meeting with a more or less large measure of communal support. Institutions of purely academic character must depend solely on private benefactions. In Berlin the Beth Ha-Midrasch, founded by the legacy of Veitel Heine Ephraim, a rich court jeweller of Frederick the Great, in 1774, was changed in 1856 into an institute for Juedische Wissenschaft under the name of "Veitel Heine Ephraim'sche Lehranstalt."[16] It was open for laymen as well as for rabbinical candidates and Christian theologians. Its teachers consisted of Lebrecht, Harbruecker and Steinschneider. Also Zunz gave courses in 1859-60 and Geiger lectured there in 1871-72 before the Hochschule was opened. In this country we have the Dropsie College for Hebrew and Cognate Learning. In connection with the Hebrew University in Jerusalem, the Institute of Jewish Studies bids fair to become in course of time an important center of Jewish learning.

Indeed the field of Jewish learning has extended so much in the course of the last century that its cultivation could no longer be left entirely to the care of the seminaries. Where cooperative action was needed it was found advisable to bring together all the available workers irrespective of their affiliation with this or that seminary standing for a particular interpretation of Judaism. Thus there arose the need of societies for the furtherance of Jewish learning. The most ambitious enterprise was that of the "Gesellschaft zur Foerderung der Wissenschaft des Judenthums" with its scheme of a comprehensive presentation of all branches of our studies in publications of a scholarly yet popular character. It is only to be hoped that the society will find both the means and the proper scholars for the completion of its "Grundriss." In this country the Jewish Publication Society attempts in a different manner to do part of this work. There was also organized in Berlin towards the end of the war an "Akademie fuer die Wissenschaft des Judentums" which has already published a number of research studies. In this country the Jewish Academy is as yet at the beginning of its career. Let us hope that these local bodies will in the future amalgamate into an academy of Jewish scholars all over the world in order to conceive, map out and bring to completion literary undertakings that can only be accomplished by combined collaboration.

The modern rabbinical seminaries have now become permanent institutions in Jewry in spite of the fact that as a result of the war the seminaries in Germany, Austria and Hungary have been unfortunately undergoing a crisis. The seminaries have fully justified their existence though they may not have fulfilled all the aims and the expectations of the original founders. The occasion of the Jubilee of our College may perhaps be an opportune one for a discussion of what should be expected of the seminaries in the future. There may be the need of introducing new features in the curricula. In case such a discussion should develop on the floor of the Conference in connection with this paper, I beg leave to submit the following considerations especially as far as our College is concerned.

We have to bear in mind the fact that the time of the stu-

dent is limited. The tendency of the young men in America especially is to get out into the world and meet the practical problems of Jewish life. You cannot very well hold the student more than 8 years or, if he is a University graduate, more than 4 years. As against this matter of fact, let us place the essential subjects needed for the training of a rabbi. I trust I shall meet with no objections if I state that he has to know the Hebrew language, the Bible in the original, some portions of the rabbinic and later literature. He should understand the trends of Jewish history, of the religious movements that agitated Jewry and the fundamentals of Judaism from an historical, theological and philosophical point of view. In addition a rabbi has to know the art of preaching and the methods of Jewish preaching as expressed in the Aggadah. Of course one could multiply courses. But emphasis should be laid on quality rather than on quantity. Half-baked knowledge is proverbially worse than ignorance. To do justice even on a modest scale to these basic requirements the full time that the student spends at College is needed. As a matter of fact experienced teachers cannot but frequently feel that the student leaves College without the adequate preparation to be desired. To crowd in more courses would only lead to mental confusion and result in an embarrassment of riches.

What cannot be done in the case of the regular curriculum could be very well introduced in the Summer School which ought to develop into a purely post-graduate branch of the College. By introducing new features and really advanced courses in research, the Summer School would be an attraction to the graduates. In the course of time there would be reason to hope that most of the graduates would come back to the College for a number of summer sessions and that something like a tradition would grow up among the students not to regard their training complete unless such an attendance had taken place. With this suggestion for a possible forthcoming discussion I conclude this survey in the sentiments of the Aggadist (Ber. 64a) who homiletically explained the verse in Psalms (84:8) ילכו מחיל אל חיל יראה אל אלהים בציון to mean the going from the house of prayer to the house of study as leading up to the greeting of the Shekhinah. Israel's inspira-

tion found expression in the בה"כ and the בהמ"ד . It is to the preservation, the full comprehension and the spreading of this inspiration that the Rabbinical Seminaries have been dedicated.

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[1]Yearbook, C. C. A. R. XXV, p. 367 ff.

[1]See *Jewish Encyclopedia,* XI, 183-84.

[2]See G. Wolf, Die Versuche zur Errichtung einer Rabbinerschule in Oesterreich, (*Zeitschrift fuer die Geschichte der Juden in Deutschland,* V, 27 ff.)

[3]See especially his polemics against would-be reformers, pp. 143 ff.

[4]An account by Reggio of the opening of the Instituto is found in בכורי העתים, XI, pp. 5-10 .

[5]"Die Gründung einer jüd.-theol. Fakultät, ein dringendes Bedürfnis unserer Zeit." See also his pamphlet "Ueber die Errichtung einer jüd.-theolog. Fakultät," Wiesbaden, 1838.

[6]"Aufforderung an alle Israeliten Deutschlands zu Subscriptionen eine jüdische Fakultät und ein jüdisches Seminar für Deutschland zu begründen. (*Allgemeine Zeitung des Judentums,* I, nr. 88, October 24, 1837).

[7]See L. Geiger, *Geschichte der Juden in Berlin,* II, 253-5.

[8]See L. Geiger, *Abraham Geiger's Nachgelassene Schriften,* V, 129-130, und *Abraham Geiger: Leben und Lebenswerk,* 1910, pp. 126-31.

[9]*Geschichte des jued.-theolog. Seminars (Fraenkel'sche Stiftung) in Breslau.* Festschrift zum 50jährigen Jubiläum der Anstalt, 1904.

[10]Thus paragraph 1 of its constitution reads that the Hochschule in Berlin is to be a separate body independent of the authorities of state, congregation or synagog. See also Elbogen, *Festschrift zur Einweihung des eigenen Heims,* 1907, pp. 12-13.

[11]See *M. G. W. J.,* XVIII (1869), 344.

[12]See *Allgemeine Zeitung des Judentums,* 1839, 354, for an account of the Nederlandsch Israelietisch Seminarium.

[13]See Isidore Harris, "History of Jews' College", p. VIII (*in Jews' College Jubilee Volume,* 1905.)

[14]See the reports of the Judith Montefiore College for 1894-5 and 1895-6.

[15]For details about these seminaries see the Russian-Jewish Encyclopedia, vol. XIII, p. 258 ff., sv. Rabbinical Schools. Cf. also *Allgemeine Zeitung des Judentums,* 1878, 485 ff., for a graphic analysis of the causes that led to the closing of the seminaries.

[16]See *Wissenschaftliche Blaetter aus der Veitel Heine Ephraim'sche Lehranstalt in Berlin,* 1862 (Vorbericht, p. V ff.)

F.

THE CHANGING FUNCTIONS OF THE RABBINATE.

JOSEPH S. KORNFELD.

A study of the history of the rabbinate discloses the following three outstanding facts regarding its functions:

1. The primary function of the rabbinate has always been to teach the Torah as a guide for living and a philosophy of life; all its other functions are contributary thereto.

2. These functions have changed in response to the changed conditions and influences of the environment in which the Jew lived.

3. The aim of the changes has always been to conserve, and in the main the effect has been conservative.

As a profession, the rabbinate is of comparatively recent origin. As an institution, it had its beginnings in the pre-exilic period of Jewish history, when the conservation of the religion of Israel was the chief concern of the priest, prophet and sage. The function of the priest was not only to guard the sanctuary and to minister at its altar, but also to teach the Torah and to judge in ritual, civil and criminal cases. "They shall teach Jacob Thine ordinances and Israel Thy Law." (Deut. 3, 10). "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, even matters of controversy within thy gates; then shalt thou arise and get thee into the place which the Lord thy God shall choose. And thou shalt come to the priests, the Levites and unto the judge that shall be in those days; and thou shalt inquire; and they shall

declare unto thee from that place which the Lord shall choose, and thou shalt observe to do according to all that they shall teach thee". (Deut. 17, 8-11). The importance of the judicial and teaching function of the priest was fully recognized by the Prophets, as is shown by their frequent reference thereto. (See Hos. 4, 6; 28, ; Micah 3, 11 Jer. 2, 8; Ez. 7, 26; Malachi 2, 7).

As the teachers of the Law and ordinances, were not the priests the prototype of the *rabbanan d'halakah,* the teachers of the Halakah? Is not this thought indicated in the comment on Malachi 2, 6, in the Midrash *Yalkut.* " 'The law of truth was in his mouth', means, he did not pronounce unclean what was clean, nor clean what was unclean;' 'falsehood was not found on his lips', means, he did not forbid what was permitted, nor permit what was forbidden;' 'in peace and equity he walked with me', means, he did not endeavor to penetrate the mysterious ways of God;' 'and many did he turn away from iniquity', means, he brought the transgressors to the Torah."[1] While describing the ideal Priest, is not the writer really thinking of the rabbi in terms of the priest—a teacher of the Halakah.

The prophet—what did he teach? In *Some Aspects of Rabbinic Theology,* Schechter says, "Of any real antagonism between Mosaism and 'Leviticism' and Prophetism, which modern criticism asserts to have brought to light, the Rabbis were absolutely unconscious. With the Rabbis, the Prophets formed only a complement or even a commentary on the Torah, (a species of the Agadah), which, indeed, needed explanation, as we shall see."[2] The prophets were not opposed to the Law; they merely spiritualized it: they denounced the undue importance and efficacy that the people attached to ritual, making it a substitute for righteousness. In the method of teaching and material taught, the prophets may well be regarded as the pattern of the *rabbanan d'agadata,* the rabbis who devoted themselves to the study and preaching of the *Agadah.*

As a teacher, the sage was co-ordinate with the priest and the prophet. "For instruction shall not perish from the priest,

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[1] Midrash *Yalkut,* Chapter 558.

[2] Schechter: *Some Aspects of Rabbinic Theology.* Page 119.

nor counsel from the wise, nor the word from the prophet." (Jer. 18, 18.)

His wide observation of life and his deep research led the sage to the conclusion that for men, "the fear of the Lord, that is wisdom, and to depart from evil, that is understanding". (Job. 28, 28). "The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments". (Ps. 111,10). It was this knowledge that the lips of the wise men dispersed. (Prov. 15, 7). The Sage was not only mentor, he was monitor as well. Touching this point, Leopold Loew says, "The reference to the *Mokiah Bashaar* in Isaiah 29, 21, and Amos. 5, 10 need not necessarily refer to the prophet alone, but may well include the sage, and surely, no one would limit the *Mokihim* or counsellors in Prov. 24, 15 and 28, 28, to prophets", and such a statement as *Hehakam she-eno oseh kehakmato to-kahto nofelet al halbaboth ka-asher yippol hageshem al haabanim* leaves very little room for doubt that besides being a teacher, the hakam was a *Mokiah*.

In their teaching function, the priest, prophet and sage supplemented one another. The fundamental distinction between them was that, whereas the priest referred to the Law and the prophet to high inspiration, the sage referred to knowledge and experience. It was only in respect to the source of their authority that the *sopherim* were the successors of the sages; so far as their essential teaching function was concerned, they carried on the work of the priests and the prophets as well. Ben Sirach has left us a good picture of the activities of the *sopher*. Contrasting the *sopher* with those who are too engrossed in their business or their worldly occupations, he says,"

"They shall not be sought for in the council of the people
And in the assembly they shall not mount on high;
They shall not sit on the seat of the judge,
And they shall not understand the covenant of judgment:
Neither shall they declare instruction and judgment;
And where parables are they shall not be found.
Not so he that hath applied his soul,
And meditateth in the law of the Most High;

He will seek out the wisdom of all the ancients,
And will be occupied in prophecies.
He will keep the discourse of the men of renown,
And will enter in amidst the subtleties of parables.
He shall shew forth the instruction which he hath been taught,
And shall glory in the law of the covenant of the Lord".
(Ecclesiasticus 28, 33, 39, 1, 2, 8).

Manifestly, the scribe was to give his mind to the Law, the prophecies and the parables, or wisdom, so that he might adequately discharge his duty as teacher and judge. In this function, he was to be guided by the rule, "Be deliberate in judgment, raise up many disciples, and make a fence about the Torah". (Aboth I, I).

The teachers and expounders of the Torah, in its larger sense, namely, the written word and the unwritten tradition, who, beginning with Ezra and ending with Simon the Just, were known as the *sopherim*, are thereafter styled *zekenim* (elders), *hakamim* (wise men) and finally rabbis.

The word rabbi literally means master or expert of whatever sort. Thus, Resh Lakish was styled rabbi as the chief of a band of brigands, while Jose ben Petara was rabbi because he was a master-cooper. As a mark of recognition of superior learning in the Torah, or as the title of one having the authority to teach the Torah and to act as judge, it was borne for the first time by Gamaliel, the Patriarch and President of the Sanhedrin. To him and to his son Simeon and to Jochanan ben Zakkai, the title *Rabban*, which is a higher rank than *Rabbi*, was accorded by their disciples in recognition of their pre-eminence. Officially the title Rabbi was first conferred by Rabban Jochanan ben Zakkai, on his disciples. The act by which this title was conferred was the *Semichah* or ordination. The word *Minnui*, signifying appointment, was used interchangeably with *Semichah*. The *Semichah* was the appointment of one possessing superior learning and of irreproachable character to act as teacher and judge. It had no ecclesiastical significance whatsoever. Not all the recipients of the *Semichah* were in-

vested with equal judicial authority. Ordination was partial and plenary. Plenary ordination gave its holder the right to judge even penal cases and to participate in the fixing of the calendar. In most cases, however, the recipients of the *Semichah* were limited to teaching and giving judicial decisions in one subject. Thus one might be invested with the authority to grant absolution from vows, another to examine defects in the first-born animals, another to judge civil cases, even though each was qualified to act in all judicial matters. At first, the *Semichah* was conferred by the teacher on his pupils, later on only by the Sanhedrin, with the consent of the *Nasi,* and finally by the *Nasi* even without the knowledge and consent of the Sanhedrin. The *Semichah* could be given only in Palestine, and ceased with the close of Palestine as a center of Jewish learning. However, though the *Semichah* ceased, the title Rabbi continued, only that thereafter one is a rabbi by virtue of his *Netilath Hareshuth,* or *Hatarat Horaah,* whereby he is granted the permission to establish an academy and to teach, and to decide ritual questions. During the period of the Gaonim, this was granted by the *Resh Galuta* and the heads of the academies of Sura and Pumbedita. Subsequently, it was received by the scholar from the teacher whose academy he attended.

During the Talmudic period, the chief interest of the rabbis was the *Halakah.* The *Semichah* being a judicial degree, it naturally conferred special dignity upon the rabbi who devoted himself to the *Halakah* and there were some *Rabbanan d'halakah* who would not study the *Agadah,* and disdained to preach. Many of them spoke contemptuously of the *Rabbanan d'Agadata,* the preachers and teachers of the *Agadah,* referring to them as *Ilan d'agadata,* "those of the Agadah". But, as is pointed out by Isaac H. Weiss, in his *Dor dor vedorshov,* vol. 3, chapter II, the partisans of the *Halakah* could not contend successfully with the demands of the time. The ever-increasing poverty and the political oppression which the Jews suffered at the hands of the Romans, dampened the people's interest in the *Halakah* and made them peculiarly susceptible to the comforts and the hopes afforded by the *Hagadah,* and its teaching and

preaching found great favor with the earliest rabbis. Rabbi Chananah, Rabbi Jonathan, Rabbi Jehoshua ben Levi, and following them Rabbi Jochanan and Rabbi Simon ben Lakish and Rabbi Eliezer, preached with great ability. In the Gospels and the Acts, there is frequent mention of preaching on the Sabbath in the Synagog by Jesus and Paul. That the sermon was a regular part of the Sabbath morning service in the talmudic period, is indicated in the following narrative in Talmud *Hagigah* 3a: Rabbi Jochanan ben Beraka and Rabbi Eliezer ben Kisma visited Rabbi Jehoshua on a Sabbath afternoon. The latter asked his callers, "What was the news in the Synagog?" "Whose Sabbath was it?" They answered, "It was the Sabbath of Rabbi Elazar ben Azariah." Whereupon Rabbi Jehoshua asked, *bameh hayeta hagadah hayom?* "What was the subject of the sermon today?" From these questions, it would appear that a sermon was preached every Saturday morning. Preaching continued to be the function of the rabbi everywhere throughout the period of the Gaonim, as is evidenced by the vast midrashic literature it produced.

With the Gaonic period, correspondence known as *She-eloth U-Teshuboth*, covering liturgical, theological, philosophical, exegetic, lexicographical, archeological and historical questions occupied much of the time and thought of the leading rabbis. And though, in course of time, this correspondence was considerably limited in the range of subjects, it grew in volume and in its appeal, so that it practically became a rabbinic function, especially among the Polish rabbis. In the 11th Century too, Rabbi Louis Finkelstein has pointed out in his *Jewish Self-Government in the Middle Ages*, page 21, the law-making function was re-introduced by Rabbi Gershon..

In an exhaustive article on *The History of the Rabbinate*, in *Reshumoth*, Volume 2, Asaf states that the title of rabbi, in the sense in which it is used today, namely, a scholar appointed over the community, to judge and to teach, and to lead its spiritual life, is first found in the 12th Century. Even then, however, the relationship between the rabbi and the community was not official. It was rather spontaneous. The members of the community turned to the *Talmid hakam* in their midst with

their ritual questions, and received appropriate answers. The *Talmid hakam* taught the Torah, and pointed out to the people the way they should walk. All this was done without any obligation on either side. The rabbi, mindful of the injunction, "Make not of the Torah a crown wherewith to aggrandize thyself, nor a spade wherewith to dig" (Aboth 4, 7), accepted no compensation for his teaching, though he would accept fees for granting divorces, writing marriage contracts or for his services as a marriage broker. The rabbis supported themselves by their own handiwork or profession, and among the spiritual leaders of the community, one finds merchants, craftsmen, physicians, day-laborers, men who are high in the government service and ordinary workmen. This condition was radically changed about the middle of the 14th century. The devastating effect of the Black Death was especially felt by the Jew. Money lending became his only means of support. This, of course, required capital, which the scholars did not possess. Consequently, they found themselves compelled to make the teaching of the Torah the means of their livelihood. Owing to the demoralization of the times, learning among the people had been neglected, and they were incompetent to judge the qualifications of the so-called rabbis, many of whom now sought the teaching of the Torah for the emoluments that could be derived therefrom, without being at all equipped for the work. Some did not even hesitate to use their influence with Christians for the purpose of attaining rabbinical preferment. In order to remedy these evils, Rabbi Meir Halevi of Vienna introduced the title *Morenu* in 1370.

The *Morenu* was something quite different from the Palestinian *Semichah*, the revival of which was far from the mind of Rabbi Meir. It was a *Venia Docendi*, a declaration that its holder was qualified to perform rabbinical functions, which comprised the teaching of the Torah, deciding matters of ritual and civil law, issue divorces and generally carry out those functions of the judge, which still obtained in the *diaspora*. This practice of granting the *Morenu* spread throughout northern Europe, and has continued to this day.

Beginning with the 15th Century, the rabbinate gradually becomes a profession. The rabbi feels no hesitancy to accept a salary for his rabbinical services, to the discharge of which he now gives his entire time. Henceforth, his functions become more varied and definite.

In the *Takanoth* of the Synod of the Castillian Jews of 1432, we read, "A community having forty families or more, shall be obliged to endeavor so far as possible, to maintain among themselves a rabbi who will teach them *Halakot* and *Agadot*. The community must maintain him reasonably. His salary shall be paid from the income of the tax on meat and wine and the income from the *Hakdesh*, if there is any, or from the *Talmud Torah* fund, so that he should not have to beg his livelihood from any of the leaders of the community, so that he may reprove them and guide them in all things which pertain to the service of the Creator, blessed be He. Moreover, we ordain that each rabbi shall maintain a talmudical academy where those desirous of learning may study the *Halakah*. He shall lecture at such hours as the rabbis are wont to lecture." (Finkelstein: *Jewish Self-Government in the Middle Ages*, p. 354).

In the *responsum* of David Ibn Yahyah, Rabbi of Naples in the first half of the sixteenth century, we have an account of the functions of the rabbi in Italy. These were to teach, in the forenoon, talmud with commentaries, to decide religious and legal questions, to act as judge in litigations between Jews, to preach, to enter the decisions of the community into the Minute-book (*Pinkas*), and to carry on the official correspondence of the community.

Ibn Yahyah devoted a great deal of time to the instruction of the young. Instead of only lecturing to them on one *Halakah* a day, he extended his instruction till late in the afternoon, repeating the subject with the younger children until they knew it well, without the usual employment of a "repetitor". He further extended the curriculum to include cantillation of the biblical readings, grammar, poesy, logic, study of Jedaiah Bedarshi's manual on morals, Behinnath Olam, and Gazzali's

book on philosophic topics, Kawanoth ha-Filusufim. On alternating Sabbaths he read the Kusari and the Moreh Nebukim. He preached regularly on Sabbath and his sermons must have been delivered in the vernacular because Ibn Yahyah tells us that they were frequently attended by Christian clergymen. (Alexander Marx: *Glimpses of the Life of an Italian Rabbi in the first-half of the 16th Century.*" (David Ibn Yahyah). Hebrew Union College Annual pp. 605-624).

The functions of the rabbi in eastern Europe in the 15th century, are given in detail by Asaf. The rabbi had to teach and to decide civil suits, inasmuch as for a Jew to take his law-suits to a non-Jewish court was an offense punishable by excommunication. In large cities, where there was a *Beth Din*, it was the duty of the rabbi to see to it that the case was fairly tried, so that the court would not be discredited. Moreover, cases involving large sums of money, or if too complicated, were brought to the rabbi. All difficult ritual cases were decided by him. He had to write many *responsa* in answer to questions put to him by other communities or their rabbis, on matters of law. In order to do that adequately, he had to master the sources, not only the Talmud and the Codes, but also the *responsas* of some of the noted rabbis, which numbered many thousands.

He had to maintain an academy. If there were several academies in the community, he had to take charge of at least one. He had to examine the students on Sabbaths and Holidays, on the 15th of Shevat and the 15th of Ab. If, owing to his other duties, he found it impossible to examine them himself, he had to designate another scholar from the congregation to do so. He was particularly busy in the academy from the month of Heshvan till Chanukah, and from the beginning of the month of Iyar till Shabuoth, during which time he had to give pilpulistic discourses daily, as a mental gymnastic to his scholars. During the time intervening these two seasons, he had to study with the scholars the Talmud, the Codes and the Commentaries, and Alfazi and other books with the students in his *Yeshibah*. He had to supervise the education of the children in the elementary school. The teachers would bring their pupils

to him for examination, and if he was too busy to conduct these himself, he had to designate a scholar to represent him.

In order to stimulate the study of the Torah, he himself had to set the example of sedulous study. Till noon, he did not engage in communal affairs and received no visitors, but, wrapped in *Taleth* and *t'fillim,* he was engrossed in the study of the Torah. It appears that to burn the midnight oil, studying, was not sufficient. Asaf cites a controversy between the leaders of the community of Vilna and a certain Rabbi Samuel, which eventually led to his dismissal. The principal charge against the rabbi was that he did not devote enough time to study, and in support thereof, his accusers produced witnesses who testified that on many nights they saw no light in his study after midnight.

In all communal institutions, the rabbi was the moving spirit. He had to stir the people to found them; and then, to support them. He had to frame or assist in framing the constitutions governing them. Together with the heads of the community, he had to watch over the morals of its members, so that they should not be dishonest in business; that they should neither steal nor cheat, nor corner the food market. He also had to supervise the elections of the officers of the community and of those in charge of the communal institutions, to make sure that they be conducted without fraud or deception.

The rabbi preached on special occasions. These were on the Sabbath preceding Passover, and on the Sabbath preceding the Day of Atonement. He had the privilege to read the services on the first day of Passover, on Shemini Atzereth, and Neila.

No wonder that Rabbi Moses Minz signed himself, *Moshe Tarud,* "the Busy Moses," and Rabbi Meir of Lublin, "the Busy Meir."

In *Die Geschichte des Erziehungswesens und der Cultur der abendlaendischen Juden,* Volume 3, chapter 2, Guedemann has given us an account of the activities of the rabbis of Germany in the 14th century, as exemplified by Rabbi Meir Halevi of Vienna. They do not differ materially from those enumerated by Asaf. Of surpassing interest is one incident in the rabbin-

ate of Rabbi Meir, illustrative as it is of his courage as well as his authority as the guardian of the moral conduct of his people. A Jew sought to nullify a business transaction to which he had verbally obligated himself. Rabbi Meir had him summoned, and said to him, "Regardless of the formality of the agreement, you have given your word, and you must keep it, because it is written in Zephaniah 3, 13, the remnant of Israel shall not do iniquity nor speak lies.' Finding the delinquent contumacious, the rabbi ordered the officiating reader to make the following announcement at the public service, "Hear all present! Mr. So and So refuses to abide by the word which he gave in such and such a business engagement. Thereby he has incurred the displeasure of the rabbis and he does not belong to the congregation which doeth no iniquity and does not lie. But he is a liar and one whose word cannot be trusted."

The difference between the rabbinic functions in the Sephardic and those in the Ashkenasic communities, is noteworthy. It reflects the difference in the cultural status of the two communities. In the former, the rabbi was obligated to teach the *Hagadah* as well as the *Halakah*, whereas, in the latter, there is no mention whatever of the *Hagadah*. Secondly, in the former, the rabbi himself gave instruction to the children, while in the latter he acted merely as its supervisor, limiting his instruction to the advanced students. Besides, in the Sephardic communities, the subjects taught the children aimed at a more liberal education than could possibly be obtained by the education received in the Ashkenasic communities, and lastly, in the former, preaching was always one of the essential functions of the rabbi, whereas quite the contrary was the case in the latter.

The functions of practically the entire rabbinate in northern and eastern Europe continued unchanged until the 19th century. Since then, hardly anywhere is the Jew obliged to go to the rabbi with his civil suits. At best, the rabbi is called upon to make a *pesharah*, to arbitrate differences. His judicial function in civil matters, which must have been most exacting, has practically ceased. However, with this exception, there has really been no radical change in the functions of a very large part of the rabbinate. Only last summer, one of the rabbis in the

city of Warsaw, was so thoroughly convinced that one of his functions is to supervise the morals of his people, that he issued a *takkanah* ordering the women to wear dresses more in keeping with the traditional modesty of the Jewish women, than with the fashion prevailing at the present time. And though he could not very well excommunicate the offender, the effect of the order issued was none the less quite telling. It was unsafe for the violator of this rabbinical order to pass through certain sections of the city, because the youthful followers of the rabbi gave evidence of the force of the *takkanah,* by the missiles which they showered upon the offender. Wrapped in *taleth* and *t'fillim,* this type of rabbi still studies the Talmud and the Commentaries till noon, and is a rabbinic function so recognized by his congregation.

Side by side with the communities that still dwell in the shadow of the Middle Ages, there are others that have felt in varying degrees, the liberating influence that came into the western world during the latter part of the 18th century. In these communities, the functions of the rabbi have undergone changes in correspondence with the changing social and mental complex of the lay members.

The Emancipation produced the most pronounced change in the life of the Jew in Germany. Responding to the broadened thought of the new age, his spiritual nature could not be satisfied with the religious institutions which served him well in the Dark Ages. Having ceased to live in the ghetto six days a week, he could not be forced into a ghetto synagog on the seventh day. Nor could he be adequately ministered to by a ghetto rabbi, however pious and learned in the Talmud he might be. There was no need of a rabbi who combined the modern education with a mastery of Hebrew lore, and to the latter he had to bring a scientific spirit, neither of which could be acquired in the *yeshiba.* Hence, the rabbinical seminaries came into being.

As the political emancipation of the Jew relieved the rabbi of the judicial function in civil matters, so the intellectual emancipation relieved him of the necessity of deciding ritualistic questions, except in extraordinary cases. As a consequence,

the rabbi's interest in the *Halaka* was materially lessened. On the other hand, the *Hagadah* and the midrashic literature acquire exceptional importance, furnishing the rabbi with the material necessary in the performance of what becomes now the most important function, namely, that of preaching.

During the Middle Ages, the rabbi not only very rarely participated, but very seldom attended public worship. He had semi-public services in his own house for the special benefit of his pupils, in order to save as much time as possible for study. Now, however, the rabbi not only attends regularly, but also participates in the conduct of the service. The sermon, which for a long time had been either crowded out of the regular service by the lengthy ritual, or at best relegated to the *Maggid*, now comes to its own as a means of education and edification. Henceforth, preaching in the vernacular is a rabbinic function, and homiletics constitutes an important subject in the curriculum of the rabbinical seminary.

In his review of the Private and Communal Charities of the Jews in the Middle Ages, Israel Abraham says, "Much tenderness was shown in visiting those who were confined to their houses by prostrating illness. After synagog service on the Sabbath morning, the worshipers paid regular visits to the sick before returning home to partake of their meal. This general concern with such matters partly accounts for the fact that so little 'parish visiting' was done by the rabbis in the Middle Ages; this function was performed by the laity in general and by the lay-heads of the congregation in particular. The rabbi merely performed his share like other pious members of the community."[1] Thus, Guedeman cites as evidence of exceptional graciousness the fact that Rabbi Meir Halevi followed the bier of a humble school-teacher as far as the cemetery.[2] In the 19th century, however, "parish visiting" becomes one of the rabbi's professional duties. Undoubtedly due very largely to the influence of the Christian pastor, the rabbi becomes a min-

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[1] Abraham's: *Jewish Life in the Middle Ages*, p. 330.

[2] Guedemann: *Geschichte des Erziehungswesens und der Cultur der Juden.*

ister. As a minister, his function is to officiate at funerals, to bring consolation and to solemnize marriages.

Social service continues as an important sphere of the rabbi's influence. As much as ever, he is the inspirer and the promoter of works of benevolence in the Jewish community. The recent establishment of a chair of Social Studies at the Hebrew Union College shows clearly to what extent the American rabbi is a force and factor in social service.

In countries where the Jew is accorded the recognition due him as a citizen, which is to participate in every movement, civic or educational, for the betterment of the community at large, be it city, state or nation, the rabbi is frequently asked to represent the Jewish community. This is especially the case in America, and the American rabbinate is giving much of its time and thought to this work. Its performance has come to be regarded by the community as one of the functions of the rabbi. Then too, thanks to the open-mindedness of the vast majority of the American people, there is hardly a church, a club or an institution of learning which does not from time to time seek a presentation on some aspect of Jewish life and thought from someone who can speak with authority. As a rule, it is the rabbi who is given this opportunity. It is needless to say that this is a function of the utmost importance.
Juden, p. 56.

Of late, the Temple Center has come to be an important adjunct of the synagog. Here are fostered the social and recreational activities of the youth, and the rabbi's counsel is in great demand. The Temple Brotherhoods and the Sisterhoods also look to him for inspiration.

However, his principal function is, as it has always been, to impart religious instruction to his people. He supervises the religious teachers.

Obviously, the functions of the rabbinate have changed little in nature and less in number. It is as true of the modern rabbi as it was of the rabbi of old, that *Talmud Hakamim en lahem menukah.* Indeed, the real *Talmid hakam* asks for no rest; he finds his greatest joy in magnifying the Torah and seeing it exalted.

"The Changing Functions of the Rabbinate"—the title of this paper implies a vital affirmation, namely, that the changes that have taken place and are still taking place in the functions of the rabbinate, have not impaired the unity and continuity of the rabbinate as an institution and as a profession. This can be true only on the presumption that the rabbinate is conscious of one specific function inherent in it. This function has always been and must always be—to teach the Torah to the end that "all thy children shall be taught of the Lord and great shall be the peace of thy children."

G.

ATTRACTING COLLEGE YOUTH TO THE SYNAGOG

BENJAMIN FRANKEL

It is important in discussing the University student, to understand what we mean by the term, "University student." Many mature people, recalling their college days, picture the same type of college life today. They forget that the University student changes as the conditions of education change. Twenty years ago there were about one thousand students at the University of Illinois; today there are thirteen thousand. The group has changed not only in number but also in character.

With the physical growth of our schools, there has developed standardization. The greater the desire to know a trade or a profession well, the less the emphasis upon the cultural education of former days. In many ways modern education in Universities is the antithesis of the "classical" education.

To regard the Jewish student of our present American University as the *Maskil* of the German or Continental University or the Harvard *dilettante* of the nineties, is a sad misconception. It is rare to find a Jewish student in the university today who is engaged in a passionate search for knowledge as such. There are these, but they are few. A few attend a University to maintain a family position; others to train for business; most to prepare for professions. A few of the co-eds are there to find husbands, and a very large number don't know why they attend—nor do I. The average is not so far removed, culturally at least, from the masses who do not attend the University. If they are different, it is in superficial college traditions or in technical training. The problem of interesting the college student in the Synagog, is similar to that of interesting all youth in the Synagog.

The Jewish student does, however, carry away from his college a tradition of extra-curricula activity. That tradition is of value in interesting both students and alumni in Jewish work.

Many of the interests which students acquire at the University find their origin in school activities. In fact, the activity in many cases produces the interest. A freshman on the campus will, for instance, try to make for himself a position on a campus publication, not so much because he is interested in Journalism, but because a friend or a fraternity brother secures a position for him. I have seen it work out again and again in the B'nai B'rith Hillel Foundation at Illinois where students seemingly indifferent to Jews and Judaism have developed great interest because of the responsibility of a committee position. We find, as a matter of fact, committee position to be most efficacious counter-arguments to a sophomoric atheism. The more pronounced the Atheism, the more responsibility we believe should be given. Jewish activity is one antidote for Jewish indifference.

The Jewish student returning to his community, brings with him the tradition of extra-curricula activity. Congregational interest can be aroused in that student by activity in congregational affairs.

That activity, however, must be creative in its nature. It must allow for the talents and capacity of the individual. With industry standardized as it is, business becoming more and more a matter of routine, the creative power of men and women must find expression in leisure. The temple will do well to utilize that leisure.

Unfortunately, however, our rabbis are too efficient. There is little work for the membership of a congregation to do. As a consequence there is little opportunity presented to the youth of a community. The B'nai B'rith Hillel Foundation at Illinois strives to find something to do for almost every student on the campus. Besides utilizing in every possible way musical, dramatic, literary talent, the foundation each year places one hundred and twenty-five students on committees. Over 25% of our people meet each week in the Foundation to conduct its business. Compare this with the congregation of three hundred members with a board of ten, a board usually closed to the youth of the

congregation, and reserved for those who sign the checks. If our congregation would attract the youth, responsible positions must be created for them and the workers as well as the payers must be honored.

Some of our Temples have realized the necessity of activity in creating interest and have organized centers about the Synagog. The centers, however, have fallen into serious errors. First they have inherited the mistake of the congregations, small boards and too efficient administration. The center which should allow for the creative ability of youth is too much interested in creating for the youth.

Then again, these centers have become cultural centers, athletic centers, dramatic centers, but not Jewish centers. Baseball writers, prize-fighters, political stump speakers are invited to inspire our youth. The young people's literary clubs read Sinclair Lewis, George Bernard Shaw, Ibsen and France, all of which is fine, but all of which belongs to the cultural program of the general community, and not to the Jewish center. The Jewish center serves best when it supplements the general culture. Activity is necessary but that activity as far as possible, must be Jewish, otherwise a sharp division is drawn between Temple and center and while youth may be attracted to the center, the Synagog still has no appeal.

Just one more impression on the importance of this idea of activity. The center should afford the opportunity for whatever motor reaction the beauty of the service or the eloquence of the rabbi stimulate. The more inspiring the service the more harmful is its effect unless the idealism aroused is allowed expression. Why can there not be a definite relationship between the center and the pulpit? The former the workshop for the latter. To preach on Jehuda Halevi in the pulpit and to read Indian Love Lyrics in the center may bring young people to the center but will keep them from the Synagog.

To sum up thus far, the college youth is culturally kin to the rest of the Jewish youth. He responds to activity more readily than to ideas. To attract the college youth, our congregations must allow for creative activity, and that activity in order to supplement the pulpit and Synagog, should be basically Jewish.

Perhaps the best method of determining how to attract the college youth to the Synagog, is to ask them. This, the religious education committee of the B'nai B'rith Hillel Foundation at Illinois has done by a questionnaire, which about 275 of the students answered. The questionnaires were unsigned so as to discover the frank opinion of the student. Time will not permit a complete analysis of this survey but some of the most interesting results bear directly on this problem of attracting the youth to the Synagog.

It is interesting to note the reasons given by the students for attending religious service. 22 answered "because of habit." 133 because of religious feeling. Other reasons range from the desire to say *Kaddish* to the desire of one young lady to ease her conscience. Those who do not attend say it is because of indifference, laziness, and sundry other reasons. Some are not inspired by the services and one sophomore who was probably reading "Plato's Republic" did not think it necessary to be a good individual. Of all these reasons, the one given most frequently was "out of religious feeling." It is rather comforting to think that students expect some religious inspiration from the services. But do they receive it?

One third of the students were not satisfied religiously with the service. We asked which part of the service had greatest appeal. I list in the order of their appeal to the students, the various parts of the service. Ninety percent answered the sermon had greatest appeal. Next came silent devotion and next choir. Far down the line of preference came prayers by the Rabbi. Alternate reading had still less appeal and prayers in unison the least appeal. It is the spontaneous and varying parts of the service which have most appeal and the fixed ritual the least appeal.

We also asked how the services might be improved and the answers to this question bear directly on the former question. One says that "the reason that the service as a whole does not satisfy me religiously is that they have prayers that are continually repeated from one week to the other and they are but habit. If different prayers could be offered each week so that it could be something different and something that we would have to think about, the service would be improved." Another says, "The

prayers are hackneyed; static." Another answer: "I believe the Jewish Temple is as good as any and in most cases, better; it is not as ritualistic as most of the others, but somehow, it does not inspire me unless there is an especially good sermon or just contemplation. I do not believe in attending services for social reasons and never go unless I feel in the mood. I would like to become religious but I cannot feel deeply so in a church. More sermon and less prayer, because the prayer to me is repetition and meaningless. I should like more silent devotion broken in parts by beautiful music, during which the congregation can think, reflect, or pray as they please." Another objects to alternate reading and another suggests more emphaises should be placed on the text origin of the alternate reading, "so that it may be lifted from the sing-song method and lack of thought attached to it."

Another objects to the repetition of the prayers and services; "repetition of the same thing over and over until they get to mean almost nothing." "It has often occurred to me," he said, "that it is a mockery to carry on the prayers that have lost their significance by automatic repetition. Variation of this would be an improvement and would go a long way toward sincerity."

In all these suggestions we find the complaint of the majority of students that the ritual is to them meaningless and monotonous.

It seems, partially at least, that the reason for the Union Prayer Book was to translate the liturgy into the vernacular, so that the service might be more meaningful. We seem to have been foiled; for despite our prayers in English, the same criticism which the early Reformers leveled against the Hebrew prayers of their day, our students still register against our modern prayer books. Who knows but that the Hebrew prayers had advantage on their side, for if one did not understand the Hebrew, one could put almost any meaning into the words. Once the words are translated and still do not move to a religious mood, the mischief is the greater.

To attract the college youth, then, there is needed first of all emphasis on the spontaneous part of our service such as the sermon, silent devotion and choir; and secondly, a change and

variation of our ritual which will make the service as such satisfy the religious mood which the students claim bring them to the Temple.

There is one other thing to be said about the sermon and about the prayers which the students have not said, because, perhaps, they have not analyzed themselves sufficiently. The student has inherited from the rationalism of past centuries an antipathy to the nomenclature and theological terms of religion. The antipathy is not broken down so easily. It isn't really an aversion to theology or to religion as such, for the average student does not know what theology is, nor religion, for that matter. It is rather an aversion to the language of religion, a language which has fallen into disrepute because of the unscientific superstitions of medieval religion. We are using medieval terms for our religious phenomena of today, terms which describe a theology long discarded. Those terms the student resents and misunderstands. One example: There is a term which the rabbis use perhaps more than any other, *Spirituality*, and there is no finer word in the religious vocabulary. That term in the student's mind is associated with false piety and what they term sky-piloting. If we express the idea of the word in other words, the idea will attract them. In our sermons to youth and in our prayers, we need to create a religious language which will avoid the dead language of antiquated religious notions, and save from prejudice the valuable concepts which we retain.

The most important factor of all in attracting the college youth to the Synagog is, of course, Jewish Education. All of us believe that a religious education in childhood will prepare one for the beauty and spirit of the Synagog. This belief has a remarkable statistical confirmation in the answer of the questionnaire. We discover that with all the students, men and women, freshmen, sophomores, juniors, seniors, with mediocre as well as brilliant students, those who have had a thorough religious education attend services more frequently, those who have had moderate religious education attend less frequently, and those with only a meagre study, attend less and those who have had no study practically never attend. There is a definite relationship between child religious education and adult temple attendance.

Important as is child education, even more so is the religious education of the University adolescent. That period of changing values, of clear and penetrating impressions, of more or less critical reactions, surely that period is important enough to demand the same attention as childhood or maturity or old age.

The B'nai B'rith Hillel Foundations seek to give the education and the contacts necessary for interesting the college youth in Judaism. I can't tell you now of our program of education except that a program is essential and that the students are responding to such a program. This fact is indicated in that twice as many students attend services regularly at Illinois as they do at home. Sixty per cent of our students are willing to engage in synagogal activities while by questionnaires sent out to Universities where no Jewish work has been done, only 30 per cent expressed willingness to do congregational work.

An average attendance of over 65 per cent of our reform Jewish student body attend services weekly. There are over 125 students actively engaged in committee work, 40 students taking our courses for credit, doing University work along Jewish lines, about one hundred and fifty reached by our discussion groups each week. At Madison similar response is being elicited. At Ohio State work has been begun this year and the response promises to be equally good. This type of University religious work will send back to the communities of our land more intelligent, better equipped and spiritually finer Jews and Jewesses. If only the congregations enlist them, encourage and hold them.

The scope of this paper, of course, is limited by time. I have tried to point out both from my own experience and from the student mind what is needed to bring the college youth to the synagog. I suggested first of all that activity if given creative opportunity, and if not separated by nature from the synagog, will attract the college youth to the synagog. Secondly, I have tried to suggest that the service as such, does not offer great appeal; that there is needed variation; more meaningful prayers unburdened by the dead language of outworn theology.

The student is willing to be religious. Only 18 per cent of them said that they were interested in their synagog activities at home but over 60 per cent of them registered their willingness to

engage in synagog activities when they returned. The student is interested in Judaism. 60 per cent of them said that their interest in Judaism had increased since they entered into the University. The Jewish congregations of America have the opportunity of enlisting the University youth in congregational activities. But they must give them the opportunity to express their personalities and to satisfy their religious hunger.

H.

SURVEY OF CONTEMPORANEOUS HISTORY

HARRY S. LINFIELD

SABBATH OBSERVANCE AND SUNDAY REST

Senator Downing of New York did not advance his bill providing for a five day labor week in the State of New York. The bill provided, as was reported at the last conference that it shall be unlawful to do on the seventh day of the week what was unlawful to do on the first day of the week. As you know, the Executive Board of the Central Conference of American Rabbis, acting upon the recommendation of this Committee, passed a resolution favoring the introduction of the five day labor week in seasonal industries. It developed that labor leaders were opposed to the plan on the ground that such a plan endangered the principle that no union laborer should work more than eight hours a day.

In many countries, specifically in Lithuania and in Salonica, the Jews fought against the enactment of legislation providing for compulsory Sunday rest. This matter is of vital importance to the religious as well as economic life of the Jewish communities and such legislation is sometime designed intentionally to hurt the economic position of the Jewish communities and to disorganize their religious life.

The Lithuanian Seim passed a bill after a bitter struggle, providing for compulsory Sunday rest. The leader of the majority party, Father Williams, declared in the Seim, according to press reports, that the Lithuanian Sunday Compulsory Observance Law was intended as a punishment which the Christian de-

mocracy of Lithuania desired to mete out the Jews for the latter's siding with the Liberals. Even more bitter but equally in vain was the struggle in Salonica. On May 24, 1925, the Central Government ordered the military governor of Salonica to proclaim the law providing for compulsory Sunday rest in Salonica.

In the United States a determined campaign for introducing legislation for compulsory Sunday rest was led by church organizations headed by the Lord's Day Alliance. The campaign centered on the bill introduced in the Senate of the United States by Senator Jones of Washington, providing for Compulsory Sunday observance for the District of Columbia. The bill, if and when passed, was to be used as a model for similar legislation throughout the country. The bill evoked a great deal of interest throughout the country and the *Congressional Record* published hundreds and thousands of protests sent to representatives from every state of the union. There were also great numbers of appeals in support of the Jones bill. It was consistently fought by the Seventh Day Adventists. The bill provides that it "shall be unlawful in the District of Columbia for any person to labor or for any person, firm, corporation, etc., to employ any person or to pursue any trade or secular business on the Lord's Day commonly called Sunday, works of necessity and charity always excepted."

Further, it shall be unlawful "to keep open any dancing saloon, theater, bowling alley, or any other place of public assembly or to engage in commercialized sports or amusements on the Lord's Day, commonly called Sunday." The bill, however provided an exception for persons who observe any other day than Sunday. This section reads:

> "Any person who from conscientious conviction observes another day of the week as holy time and who uniformly does not labor any part of such day, may not be prosecuted for individual work or labor on the first day of the week, provided such work is performed in such a way as not to interrupt or disturb the religious liberty of the community; but he may not employ any labor or conduct any business" (*S. 3218* Apr. 24, 1924).

The 64th Congress adjourned without taking action on the bill.

The superintendent of schools of the City of New York ordered late in the summer that "under no conditions in the future are graduation exercises to be planned for any day or evening which would conflict with religious beliefs of any faith".

LIBERAL JUDAISM IN GREAT BRITAIN

In England, the University of London resolved early in 1925 that "endeavor should be made to avoid as far as possible the holding of examinations on Saturday" and that in exceptional cases when it is necessary to set alternate examinations for individual Jewish candidates the cost of such examinations was to be borne by the candidates.

EDUCATION

On April 1, 1925, at the instance of the World Zionist Organization, Lord Balfour formally opened the Hebrew University at Jerusalem. At present the university is a post-graduate school consisting of the following Departments or institutes: the Institute of Jewish Studies, the Chemical Institute, the Micro-biological Institute, the Balfour-Einstein Institute of Mathematics and Physics, and the Hebrew University Library. The administration of the university is in the hands of a board of governors.

In Soviet Russia the govenment instituted wholesale dismissal from the universities. It is claimed that 38,000 students were dismissed from the colleges and universities. In order to realize the magnitude of the catastrophy for Jewish higher education in that country, one need only to recall that in the shcolastic year of 1923-1924, 39% of the number of students at the universities and 26.6% of the number of students at the Technicums were Jews. These dismissals went under the name of "purification" of the universities of non-communist students.

The Supreme Court of the United States declared unconstitutional the law enacted by the State of Oregon prescribing that children in the state between 8 and 16 years of age must be educated in public schools maintained by the state. The law was de-

signed to suppress parochial schools and private schools for elementary education. In Roumania the Minister of Education declared in Parliament as follows: "No minority schools can be maintained for Jews inasmuch as they do not possess a language of their own . . . the Jews must rather attend the Roumanian Public Schools". This policy, when translated into law will mean the suppression of the Jewish systems of education with Hebrew or Yiddish as the language of instruction.

The past year witnessed an intensive campaign to introduce religious instruction in our public schools. The campaign may be said to have taken two forms: one was to pass legislation permitting the Board of Education to excuse children for a certain period or periods during which time the children might attend classes in religious instruction maintained by private religious organizations. The other form was to enact legislation providing for the reading of the Bible in public schools. The outcome of this campaign is not yet in sight but in the State of New York the Supreme Court of Westchester County granted a permanent injunction to a tax payer restraining the Board of Education of the City of Mt. Vernon "from allowing pupils of the fifth and sixth grades of the public schools . . . to be excused from school instruction for 45 minutes once in each week for the purpose of enabling them to receive instructions in the churches (Supr. Court, Westchester County, *Decision*, June 23, 1925).

CRYPTO JEWS AND CHINESE AND ABYSSYNIAN JEWS

During the past year interesting events occurred regarding apostate or crypto Jews. The most noteworthy cases were those of the Marranos in Portugal and the Shamalna tribe in Palestine. In Portugal the revolution which dethroned the king and the clerical party from power established religious freedom in the country and the Marranos or crypto Jews have shown signs or interest in the Jewish religion. In the summer of 1924, a Marrano in the interior country whose wife expected the birth of a child, asked a certain Jew to inquire on his behalf of the Lisbon Jewish community as to what their attitude would be in case the Marrano desired to have his expected child circumcized. The

Jewish community forwarded this religious question to the Chief Rabbinate in Jerusalem. This matter did not go any further due to the fact that the wife of the enquiring Marrano gave birth to a female child and it was not reported by the Jewish press; instead the Jewish press spread the news that thousands of Marranos in Lisbon had appealed to the Chief Rabbinate in Jerusalem expressing the desire to be admitted or re-admitted to the Jewish community. As a matter of fact, according to a letter received by the Chairman of the committee from a well informed and reliable person in Lisbon, the Marranos do not "think very earnestly of becoming Jews. As a matter of fact they are so convinced of their own Judaism that they think more likely that we should become Marranos than they become Jews. The Inquisition was abolished in this country (Portugal) just 103 years ago and since (then) they have become so ignorant of real Judaism that they hardly believe anything about Judaism when not in accordance with their own ideas about it". (*Letter*, Oct. 17, 1924). The extensive publicity given to this matter seems to have awakened the Jewish Community of Lisbon to the peculiar Jewish problem in this country. Thus later in the year the same correspondent wrote "of course, it would be very interesting to get back to Judaism these pious men but the way to do it would not be to wait for them to come to us, but by educating their children, say, in Lisbon in a Jewish atmosphere". Still later, one Prof. Benarus, appealed in the Anglo-Jewish press on behalf of the Marranos. There are said to be "some thousands scattered in different parts of the country" he wrote. "These crypto Jews are really Jews faithful to Jewish tenets which they have been able to keep. . . . Recently they have shown signs of wishing to join us openly and some of them would like to see their children receive orthodox Jewish instruction" (A. Benarus, *N. Judea*, Feb. 27, 1925). The Jewish community of Lisbon, however, does not possess the financial means to do it and a special committee of the Jewish community of Lisbon was appointed for the purpose of appealing for funds to British Jewry and certain organizations interested in education.

In Palestine on the slopes of the hills between Safed and Tiberias lives a tribe known as Shamalna numbering 1,500 per-

sons and tilling some 10,000 dunams of land. The headquarters are known as Kiryath abu Zina. The sheiks of the tribe petitioned the government, the rabbinate of Safed, and the chief rabbi in Jerusalem to admit them into the fold of the Jewish faith. The petition alleged that the people of the tribe were descendants of Jews. The sheiks declared that the people of the tribe had refused to intermarry with neighboring Arab tribes and that they had obstained from eating the meat of camels. It appeals that a neighboring Jewish colony sent over a teacher to them. At this writing, the matter is still pending.

With regard to those who are Jews by religion but not by race, in August 1924, the Society for the Rescue of Chinese Jews was revived in Shanghai and a Chinese Jew was sent to Kai-feng-Fu to investigate. He reported that only 91 persons were left of Jewish descendants in the colony.

Late in the summer of 1924 on the occasion of the visit of the Ras Taffari, the regent of Abyssinia, to Paris, a delegation of the Alliance Israelite Universelle called to request that the government consider the matter of the education of the Falashas. The Alliance declared that it was ready to offer its moral and material assistance in the matter of the education of the Falashas. It further expressed its desire for information concerning the number and the distribution of the Falashas and whether the Falashas have established important communities. The Ras Taffari stated that he would refer the request to his Council.

The Jewish Religious Union in London consecrated on September 13, 1925, their new Liberal Jewish Synagog which has been described as the largest synagogue in Great Britain. During the past year the Union had over 1,000 members.

CITIZENSHIP

In Roumania and in Poland, the Jews during the past year experienced a great deal of difficulty in the matter of acquiring citizenship. In the former country, the government promulgated a law of nationality which provided that only those inhabitants of the annexed provinces (Bukovina, Transylvania, Banat, Crisana, Satmar and Maramures and Bessarabia) shall become Rou-

manian national without requirement of any formality, who possessed *Heimatsrechts* in the provinces previously belonging to Austria-Hungary, or *administrative domicile* in the province formerly belonging to Russia. The Polish nationality law of 1920 is similar to the Roumanian nationality law. Both violate provisions of the minority treaties.

On December 20, 1924, the king of Spain signed a decree, of special importance to Sephardic Jews. The decree provides that persons who in one way or another claim descent from families who once lived in Spain may before Dec. 31, 1920, apply to any Spanish consul in the places where they live and obtain Spanish citizenship. In other words, Jews whose forefathers were expelled from Spain may obtain Spanish citizenship by the mere formal application to a resident consul. The decree is of special importance to those Sephardic Jews in Greece who have lost their Turkish citizenship and do not want to become Greek citizens. Such Jews may become Spanish citizens. The decree does not mention the word "Jew". But according to press reports, a newspaper in the Spanish language at Shanghai contained the following statement by the resident Spanish consul:

> "[The Spanish government] has determined to accept Sephardic Jews who are scattered all over the world and who desire to regain their right of citizenship which their forefathers have lost . . . the Spanish government invites . . . all persons of Sephardic origin to make applications for Spanish citizenship. . . . We desire to undo in the twentieth century the historic injustice which was committed against the Jews in the fifteenth century."

The practical importance of this decree may not be great. It is however, pleasant to note the changed attitude on the part of the Spanish government.

THE POLISH JEWISH NEGOTIATIONS

In Poland the Jews and the government exchanged declarations and promises which, it is hoped, will lead to an improvement of the political and the economic condition of the Jews in that country. On July 4, 1925, the Jewish Seim Club declared in writing to the Polish government as follows:

> "Adhering continually to the standpoint of the immunity of the frontiers of the Polish Republic and of the defense of Poland's policy as a great power, adhering to the view of the necessity for an internal consolidation with the Republic, the Club of Jewish Deputies in the Polish Seim establishes that its policy in the Seim with regard to general matters, as well as concerning Jewish national questions was conceived and conducted in conformity with the mentioned principle for the purpose of protecting the interests of the Jewish population in the Republic."

Deputy Reich on behalf of the Jewish Seim Club then made the following oral declaration:

> "the negotiations between the government and the representatives of the Club of Jewish Deputies brought about a mutual understanding on the basis of which we express our hope that in accordance with the constitution of the Republic of Poland, the cultural, religious, political and economic demands of the Jewish population will be met and the Jews in Poland will be enabled to cooperate for the welfare and the growth of the country which guarantees to all citizens and also the national minorities all just needs."

In reply the Prime Minister declared in writing as follows:

> "Your declaration has been received with complete satisfaction by the Polish government. . . . The government on its part will devote more attention to the cultural and economic needs of the Jewish population" and adds orally that "The government will in the near future, issue ordinances as

the first step toward satisfying the economic and political needs of the Jewish population";

Unofficial reports declare that the government promised to issue ordinances and to introduce bills in the Seim with a view to the meeting of the demands of the Jews in economic, political and educational matters ,specifically with regard to compulsory Sunday rest, excessive taxation, civil service and public works, citizenship, the organization of Jewish communities, the creation of a supreme Jewish religious council, subsidies for Jewish schools, and in the introduction of Jewish studies in public schools attended by Jewish children. The government also promised not to countenance anti-Semitic agitation or *numerous clausus.*

MINORITY RIGHTS AND PUBLIC OPINION

Lithuania continued to suppress the communal organization of the Jewish minority in the country. The Seim rejected a bill introduced by the previous government providing for the legalization of the Jewish National Council, the supreme representative body of the Jewish communities. Authorities prevented the non-chartered executive committee of the national council to function and finally, on technical grounds, suppressed it altogether. Later in the year, the Lithuanian Seim, according to press reports, repealed the law providing for the existence of city-wide Jewish Kehilloth. The last act is undoubtedly a blow to the minority organization of the Jews in Lithuania.

The Universal Congress for Peace which was held in Berlin in the fall of 1924 adopted the following resolution:

"The Congress resolves that all States should organize the protection of minorities in such a way that the minorities shall be endowed with the same intellectual, moral, religious and economic rights and duties as the majorities."

Another resolution read:

"The Congress asks the League of Nations particularly to see that the existing treaties for the protection of minori-

ties are kept, amplified, and properly applied and that they are extended to the States that have no such treaties."

The American Committee on Rights of Religious Minorities appointed a commission to investigate complaints of ill-treatment by the Roumanian government of minorities in Transylvania. There are six large minority groups, the Jews, the Baptists, the Lutherans, the Presbyterians, the Roman Catholics, and the Unitarians. During the year the commission published its report which deals only with the last named four groups. In a letter to the chairman of this committee, the Rev. Dr. Louis C. Cornish, who is the author of the report, wrote as follows:

> "All the minority groups in Transylvania are being treated in entire defiance of the promises of the Roumanian Government made in the Trianon Treaty. Endowment, lands, and buildings given to the minority groups for the support of worship and schools have been largely confiscated. The freedom of assembly is constantly interfered with, and the dispoilation of the minorities proceeds."

In the fall of 1924, Judge Julian W. Mack declared that there was a need of some central Jewish bureau at which complaints could be registered and through which these complaints could be investigated and the necessary steps taken for their disposal, particularly for the investigation of the righting of alleged wrongs committed in connection with the Minorities Treaties.

Economic Condition of Jews in Poland and in Russia

Early in July, 1924, the Polish government stabilized its currency and in order to keep it so, resorted to nationalization of certain industries and to heavy taxation. It was alleged that the government monopolized such industries which were in the hands of Jews and that it discriminated against Jews in the matter of taxation. It was also alleged that unemployment was more prevalent amongst Jews than among non-Jews.

In Soviet Russia, it is said that the Jewish communities in the small towns face ruin and that only the settling of large masses on the land can save the situation in that country. Like in Poland, unemployment was more common among Jews than among non-Jews. In the Ukraine, the government issued a decree that after August 1, 1924, persons employed by the government must know how to read and write the Ukrainian language. This decree, it was reported in the press, caused many thousands of Jewish employees to lose their position because the Jews living as they do in the cities know the Russian language but not the Ukrainian language.

JEWISH OVERSEA MIGRATION AND THE REFUGEES

During the year ending June 30, 1925, not more than 10,300 immigrant (alien) Jews entered the United States. During the year ending June 30, 1924, nearly 50,000 Jews entered the United States. 13,300 entered Palestine during 1924; 7,799 Argentine and 4,255 entered Canada. Palestine is now foremost among the countries of Jewish oversea migration; the United States is second.

The new immigration law which came into operation July 1, 1924, left about 8,000 Jewish emigrants stranded in European ports many of whom had American vizas. On June 22, 1924, an emergency committee of Jewish refugees was organized. In the fall the committee issued an appeal for $500,000 for the relief of the emigrants. Late in the summer, representatives of this committee, of the Ica, and of the United Emigration Committee held a conference at Paris and decided to create a united evacuation committee and to assign $500,000 for relief measures ($340,000 to be contributed by the emergency committee).

As for the remaining refugees of the World War, in the middle of October, 1924, after some 2,600 Russo-Jewish refugees had arrived in Canada from Roumanian ports, the government cancelled arrangements providing for the entry of 5,000 Russo-Jewish refugees domiciled in Roumania and the government declared that it would admit only 3,000 refugees. In February, 1925, however, the government decided to re-instate the

concession originally granted to the Jewish Colonization Association and to admit some 1,700 Russo-Jewish refugees still domiciled in Roumania of the original 5,000. On the whole, the year under review witnessed the solution of the Greek refugees problem but the problem of the Russian refugees in which Jews are interested has not been solved.

JEWISH BACK-TO-THE-LAND MOVEMENT AND THE MOVEMENT IN SOVIET RUSSIA

During the past year about 75,000 Jews were engaged in agriculture in the United States; 30,000 Jews lived in the ICA colonies in Argentine, and thirty-two thousand Jews were engaged as "dirt" farmers in Soviet Russia. Other thousands of Jews were engaged in farming in Palestine, Poland, Lithuania, Canada, the eastern provinces of the Czecho-Slovak Republic, and in other countries.

The Jewish back-to-the-land movement in Soviet Russia, however, has been greatly facilitated as a result of two factors not operating in other countries. First, there is a general movement in that country from the cities and the small towns to the country-side accompanied by a movement of peasants from over-populated villages to under-populated places; specifically there is a movement of peasants from the provinces of Western Ukraine to the provinces of Eastern Ukraine. Secondly, unlike other countries, the government of Soviet Russia has shown special interest in helping Jews in their movement back to the land. Early in the spring the Soviet Republic of the Ukraine decided to take up with the Federated Soviet Government the question of setting aside for Jewish colonization, public lands in the eastern provinces of Ukraine and in northern Crimea. The government went on record that the present plight of the Jewish masses was due to the persecution of the former régime of the czars which prevented Jews from settling on the land and further that a large colonization of the uncultivated regions formed an urgent necessity for the economic welfare of the entire country. Later in the year the government created a committee to Settle Toiling Jews on the Land. The Committee is attached to the Department of nationalities of

the Central Executive Committee of the Union of Socialist Soviet Republics.

During 1924 it appears that over 70,000 *desiatins* of land were set aside for Jewish colonization. It is estimated that between four and five thousand Jews settled on the land during that year.

The decisions reached by the Soviet Republic of Ukraine early in the spring contained the statement that it was necessary to get financial assistance from Jewish organizations abroad. Later in the spring the *American Jewish* Joint Distribution Committee set aside $400,000 for Jewish colonization and incorporated in New York the *American Jewish* Joint Agricultural Corporation. The latter closed a formal agreement with the *Komzet* concerning the settlement of Jews.

On September 1, 1925, a conference was held in Philadelphia where it was decided to raise $15,000,000 of which sum $9,000,000 or so were to be set aside for colonization in Soviet Russia.

FOREIGN RELIEF

During 1925, the Joint Distribution Committee appropriated $1,306,723. Of this sum, $428,081 was allocated to various countries, including $320,281 to Russia, and $878,642 was allocated to organizations including $654,923 to the Central Relief Committee for cultural purposes, $293,021 to the People's Relief Committee for cultural purposes and $400,000 to the American Jewish Joint Agricultural Organization, and $104,000 to the Emergency Committee for relief of stranded emigrants.

PALESTINE BEFORE THE PERMANENT MANDATES COMMISSION

The Permanent Mandates Commission for the first time examined the reports of the Administration of Palestine. The commissions deliberation revolved around the question of Jewish immigration. The Permanent Mandates Commission is an advisory commission which prepares "general observations" and "special observations" for the consideration of the Council of the

League of Nations. The draft of the report on Palestine was drawn up by Prof. Rappard, who since then has visited Palestine and our own country, and the discussion of the draft as it appears in the minutes, is instructive. Prof. Rappard declared that he had sought to draw up the draft so as "to express the general views of the Commission". He was especially anxious that the Commission should "express its point of view in a general statement defining its competence and limiting its responsibility." The chairman of the Committee, Marquis Theodoli (Italian) declared that "he would like to insert in the report a recommendation to the effect that Jewish immigration should be regulated by the mandatory power, taking into account the economic factor and the power of the country to absorb the incoming immigrants. He would also like to introduce a reference to the fact that the mandate not only placed upon the mandatory a responsibility for securing the establishment of a Jewish National Home, but that it also provided on behalf of the Arabs that the mandatory should be responsible for the development of self-governing institutions. He would first emphasize the twofold character of the mandate."

The report of the Permanent Mandates Commission as submitted to the Council was evidently drawn up in accordance with the wishes of its chairman. (Perm. Mand. Com. *Minutes*, C. 617, M. 216, 1924, VI). Nevertheless there is nowhere in the report a recommendation that Jewish immigration should be regulated.

The special observation dealing with the question of immigration reads as follows:

> "3. Immigration and Emigration.—The Commission, being concerned with the fact that immigration had not perhaps always been in proportion to the capacity of the economic absorption of the country and that the immigrants have not always been allocated with regard to the agricultural, commercial and industrial needs of Palestine, would be glad if fuller information could be given in the next report as to the number of immigrants, their race, their vocations and their place of origin. The Commission desires especially to know the occupations adopted by the immigrants of the preceding year."

The criticism of Jewish immigration in so far as they are implied in the report, called forth indignation not only on the part of Jews but also on the part of Gt. Britain, the mandatory for Palestine. The Right Honorable Austin Chamberlain, Secretary of State for Foreign Affairs, sternly protested at the meeting of the Council which was held in Rome, December 10, 1925. "The mere statement that immigrants lack previous training hardly did full justice to the results actually achieved by Jewish immigration during the past few years" (CMD 2336, 1925).

POLITICAL AND ECONOMIC CONDITIONS AND IMMIGRATION

Gen. J. B. M. Hertzog, Premier of the Union of South Africa, wrote as follows:

> "As to the question of Zionism, you know what we Nationalists look at as the cornerstone of all true nationhood. I cannot, therefore, but rejoice at the great national movement amongst the Jewish people which would ensure to them their ancient heritage and inspire them with that national pride to which they are so justly entitled. I feel, moreover, that they are justified in claiming the moral assistance of the world in that great movement and endeavor, and feel sure that as far as that endeavor can be secured by the goodwill of the civilized world, South Africa will not fail to add her contribution under any Government, National or not."

The Jewish National Home movement was indorsed also by Roumania and by Poland.

THE JEWISH AGENCY

On March 1, 1925, the non-partisan conference for Palestine met in New York City. Of the membership of the Council, 50% were to be "selected by the World Zionist Organization, and 50% by non-Zionist bodies" of which 40% should be representative of American Jewry." Of the membership of the Executive Committee, 50% were to be "appointed by the World Zionist Organization".and the other 50% "appointed by the Council composed of

the non-Zionist bodies participating in the responsibilities of the Jewish Agency". Since then the world Zionist organization held their congress in Vienna and approved the resolution of the non-partisan conference.

The past year witnessed no untoward incidents in the administration of Palestine. The finances of the country were in excellent condition. The Palestine administration balanced its budget during the year 1923-1924 and revenues exceeded expenditures during 1924-1925.

The important ordinances were issued: The Immigration Ordinance of 1925 which came in force September 1, 1925, and the Palestine Citizenship Order of 1925 which came in force August 21, 1925.

There was distinct improvement from the severe commercial depression which began in 1922 and continued throughout 1923. The recovery was partly due to successful orange and tulip seasons and to the high price of cereals (Special Supplement of the Com. Bul., Jerusalem, April, 1925-.

12,856 Jews and 697 Christians and Moslems entered the country during 1924, and 2,037 Jews permanently left the country leaving a net increase of as many as 10,819. An average of 1,129 Jews a month entered the country during 1924. Since then the rate of Jewish immigration into the country has greatly increased so that during the first six months of 1925, Jewish immigration averaged 2,635 a month. The total number of immigrants that entered the country between December 9, 1917 to June, 1925, amounts to 64,354.

It was estimated that the Jewish population increased to 107,000 persons by the end of 1924.

ANTI-JEWISH PROPAGANDA AND LIBEL

In Hungary, a notorious journalist published an anti-Semitic article in one of the newspapers of Budapest. The journalist was sued for libel and the Court of the First Instance convicted and sentenced him for inciting hatred against Jews. On appeal, the Court of the Second Instance reversed the verdict on the plea that the writer of the article did not envisage Jews as a religious

community or a social class but exclusively as a race, and by doing so he did not bring himself within the terms of the penal code. In October, 1924, the Supreme Court declared this plea as erroneous. This decision, it would seem, will henceforth give the Jews the power to bring to trial anti-Semitic propogandists in that country.

Another libel suit took place in Germany. On March 6, 1924, agitators from Berlin declared at a mass meeting at the town of Loewenberg that Jewish physicians were systematically poisoning the German people etc, Suit was brought against the agitators and the defendants refused to bring forth evidence in support of their accusations and the Court at Hirschberg in Silesia sentenced them to three month's imprisonment.

The new and popular *Pocket Oxford dictionary* under the article "Jew" contained the following: "person of Hebrew race; unscrupulous usurer or bargainer." Exception was taken to that definition as prejudicial to the interest of Britishers of Jewish faith, and the publishers of that book gave public notice that in the future editions of the dictionary there would appear the word *figurative* before the words "unscrupulous usurer or bargainer" in order to prevent misunderstanding. In this connection we note the letter by Mr. John Gould Fletcher in the *Menorah Journal* of August, 1925, concerning his article on "New Poetry" in the important work These *Eventful Years*, an encyclopedic work, Supplement E, E. B. Mr. Fletcher writes:

> "In my original article I mentioned the names of at least a dozen Jews who had written poetry of importance in France, Germany, England and America. After my article was accepted and paid for, I learned with surprise that it was to be shortened. . . Practically every Jew was cut out of the article."

In the Germanic countries, *Wahrheit*, the organ of the Deutschoesterreich-Juden protested against certain statements in the latest edition of *Meyer's Konversationslexikon* which appeared in 1924. In Soviet Russia, it was reported that the executive committee of the communist party of White Russia pro-

posed to the government the exclusion of the word "szid" from the lexicon.

With regard to text-books, the 23rd Congress for Universal Peace held in Berlin early in October, 1924, adopted a resolution which reads in part as follows:

> "Whereas it is therefore indispensable to keep away from the child anything than can awaken Chauvinism or sentiment of hostility towards other nations . . . requests a thorough and minute revision of all school manuals and of all literature destined for children". (Bul. Off. of the 23rd Univ. Cong. of Peace, Page 108-.

ANTI-JEWISH DISCRIMINATION AND NUMERUS CLAUSUS

It appears that during the past year the main objects of the anti-Semites in Europe were, according to the Anglo Jewish Association, "to obtain a re-enactment of Jewish disabilities in lands where, as in Germany, international minorities obligations do not exist, or by violating or evading the Minorities Treaties where such compacts are in force. Still more insidious attempts have been made to oppress the Jews by taking advantage of omissions in the existing Minorities Treaties."

The Executive Committee of the World Alliance for Promoting International Friendship Through Churches passed a resolution early in the spring declaring that *numerus clausus* legislation was "inconsistent with the human right of self-development". About the same time, the International Congress held at Lyons, France, June 29—July 2, 1924, condemned the system of *numerus clausus* and expressed its hope that "the system of *numerus clausus* will rapidly disappear and be no more".

As for the Hungarian Numerus Clausus Act, the Board of Deputies of British Jews in the fall of 1924 obtained counsel's opinion that the act was an infraction of the Treaty of Trianon and since then efforts are being made to bring the matter before the Permanent Court for International Justice.

The European Central of the Carnegie Endowment for International Peace undertook an investigation for the purpose of ascertaining the character of the school books in use at the pres-

ent time in the various countries that were affected directly by the World War. The first phase of the investigation, completed during the year, comprises the books used in the primary and intermediary grades of the public and private schools. According to press reports the investigation showed that the school books in several countries foster chauvinism and hatred of other nations See *Review of Reviews*, May 1925).

ANTI-SEMITES AND MURDER

There were no pogroms anywhere during the past year. In Roumania, however, the year passed without bringing to a close the students' disturbances which began in the fall of 1922. Anti-Semitic students attacked Jewish students in the universities in the fall of 1924. Riots broke out again in December. The matter came up for discussion in the Parliament where a speaker declared that the actions of the Minister of Education were encouraging the anti-Semitic students. Disturbances continued and on February 12, 1925, anti-Semitic students called a strike at the University of Bucharest. The strike failed. During the summer of 1924, there was a good deal of hooliganism committed among Jewish communities in Transylvania. There were also Jewish disturbances during the spring and summer at Czernowitz, Bukovina, also at Focsani and other places in connection with the murder trial of some anti-Semites.

On the whole, quiet reigned in Hungary. In Macedonia, the so-called revolutionary committees continued to terrorize Jews during the past year. Terrorization of Jews continued through the year in the District of Poznania, Poland. In North Africa, there were Jewish disturbances of some magnitude in Oran, Algeria.

One incident deserves special mention inasmuch as it illustrates the abandon and the criminal tendencies of the leaders of the anti-Semitic movement in the Roumanian universities. In the course of the disturbances at the University of Jassy, the chief of police of the city arrested a few students. The latter brought suit against the chief of police alleging false arrest. On October 26, 1924, as the plaintiff, the defendants and counsel

were leaving the courtroom, M. Zelea Cordreanu, one of the counsel for the plaintiff, shot to death the chief of police and wounded two other policemen. The murder was committed in cold blood. Authorities arrested the assassin and four student accomplices. Demonstrations were soon held with cries "death to the Jews" and "so shall happen to everyone who opposes our movement." Demonstrations were later held in other universities expressing sympathy with the assassin and his accomplices. The government displayed no energy in the prosecution of the criminals. Again and again the trial was postponed and changes of venu ordered by the prosecution. Finally the jury in a small town acquitted the murderers.

The action of the University at Jassy is however noteworthy. The Senate of that university convened a special session. At the meeting the notorious Professor Cuza, leader of the anti-Semitic movement, declared that the action of the assassin must be looked upon as an act of justifiable necessity. Thereupon, speaker after speaker pointed to the moral guilt of Professor Cuza and demanded his resignation. One speaker said, "Professor, you are the moral author of the murder. I expect that you will realize the fact and do what every man in your position must do". Another one said "Professor, as a murderer you cannot remain any longer in the university." The Senate finally passed the following resolution:

> "The Academic Senate of the University of Jassy, convened to take a stand concerning the assassination of the police-prefect, M. Manciu, resolves, with great grief, that this crime has shocked the conscience of the body of teachers of this high institution for culture and education. This crime is a result of a definite school of thought which is led by Professor Cuza, a school of thought which under the cloak of religion and of nationalism leads the youth astray. The fruit of this school of thought is violence and crime. The Academic Senate is particularly grieved because it appears from the explanations of Professor Cuza that he does not acknowledge his part in the crime and it is not expected that he will change his attitude."

Since then the notorious anti-Semitic leader was forced to resign from the University of Jassy.

The Federated Churches of Christ created a Committee of Goodwill between Jews and non-Jews and a similar committee was appointed by the Central Conference of American Rabbis in the autumn of 1924.

ANTI-SEMITISM AND PUBLIC OPINION

In foreign countries in Germany in the fall of 1924, the German national section of the Women's International League for Peace and Freedom in a statement denounced anti-Semitism in the country and warned mothers and educators to guard their children against the "corruptive influence of anti-Semitic agitators . . . he who truly loves his country must take up the struggle against this sin of the civilization of the twentieth century."

In Hungary, Cardinal Csernosch on the occasion of the celebration of the fiftieth anniversary of his ministry declared as follows:

> "There must be complete equality for all sections of the population irrespective of their faith. . . Those who conduct or permit anti-Semitic agitation are not only bad people, but they are bad Christians. As the head of the Catholic Church in this country and speaking with all the solemnity of my position, I think that these people are not only not Christians but they are not even human beings—they are unworthy scoundrels."

The Swiss International Women's League for Peace and Freedom at their general assembly adopted resolutions denouncing the spread of anti-Semitism in the country and warning people against the propaganda against the "Jewish race which lately constitutes one of the most industrious elements of the country". The League further resolved to examine closely and objectively all anti-Semitic documents especially those appearing

in the press and to correct all statements which are found erroneous and *tendenzios*, and to work through the press against such evil campaigns.

OBITUARY

During the past year, the Jewish people lost a number of its great men who were leaders in the Rabbinate, in Jewish scholarship and communal work, and in the world of literature and science. We cannot mention the names of all those whose death Israel mourns; we note the following in addition to the loss sustained by American Israel in the death of Dr. David Neumark.

Dr. Israel ABRAMS was reader in rabbinic literature at Cambridge University, a scholar, a great writer, a teacher, a forceful lecturer, and an earnest lay preacher. He was born in London, Nov. 26, 1858, and received his education at the Jews' College and at the University College in London. Soon after he received his education he was appointed senior tutor to teach homiletics at Jews' College. In 1902 he was appointed to succeed the late Dr. Schechter as Reader of Rabbinic Literature at Cambridge University. He has published numerous works and articles of a scientific character as well as popular books on Judaism. Thrice he visited this country. Dr. Abrahams died in London October 6, 1925, at the age of 67.

Senator Judah Leib KOWALSKI was the rabbi of Wloclawek and a member of the Polish Senate. Born at Grabow, he received his rabbinic education in the nearby city of Sochatzow. He was one of the first among the Polish rabbis to join the Zionist movement in the days of Herzl and later became a notable leader of the Mizrahists. Two years ago, he was elected to the Senate. Rabbi Kowalski died at Breslau, Germany, on July 24, 1925, at the age of 61.

Dr. Elijah LATTES was professor of Roman and Greek antiquities at the Royal Academy of Milan, Italy. Born at Venice,

he received his education at the University of Turin. He took an active part in the Italian Liberation Movement and wrote numerous works on legal and economic questions and on Roman and Greek antiquities. He was interested in Jewish communal life and established a fund for scholarships in Jewish literature. Dr. Lattes died at Rome, on June 21, 1925, 82 years of age.

Ephraim Moses LILIEN was a famous decorative artist and illustrator and described as the originator of national Jewish decorative art. He was born in Drohobicz, Galicia, but lived in western Europe. Ephraim Moses Lilien died at Weinerbad, Germany, on July 18, 1925, 51 years of age.

Rabbi Jacob MASE (MZ'H) was rabbi of the Moscow Jewish community, a noted communal worker. He received his education in jurisprudence at the University of Moscow. Rabbi Mase died at Moscow, on December 19, 1924, 64 years of age.

Mrs. Nina SOLOMON, a poetess and a gifted translator of mediaevel Hebrew Poetry. Born in London some 42 years ago. Her last work is an English translation of selected poems of Jehudah Halevi.

Dr. Jacques OPPENHEIMER was professor of Jurisprudence and Counsellor of State in the Netherlands. He was born at Groningen on March 3, 1849. In 1885, he was appointed professor of jurisprudence at the local university and subsequently became professor of public law at the famous university of Leyden. Later he was made Counsellor of State and moved to the Hague where he was active also in Jewish communal activities. Dr. Oppenheim died at the Hague on October 7, 1924, 75 years of age.

Dr. Mordecai W. RAPPAPORT was a rabbi and a noted student of Talmudic law. He was born at Lemberg, Galicia, on April 16, 1873 and received his secular education at the University of Strasbourg and other universities. At the suggestion of

Dr. Josef Kohler, the deceased began in 1900, his researches in Talmudic law and later published numerous studies. In 1914, as a result of the World War, the deceased came to Zurich, Switzerland, to serve as rabbi and as editor of a German Jewish weekly. Dr. Mordecia W. Rappaport died at Zurich, June 17, 1925, 52 years of age.

Dr. August von WASSERMAN was professor and director of the Department of Experimental Therapy of the Kaiser Wilhelm-institut at Dahlen. Born at Bamberg in Bavaria on February 21, 1866, he received his education at the universities and came to Berlin to associate with the famous researchers Dr. Koch and Dr. Ehrlich. In 1906, he announced his discovery in the field of syphilis known as the Wasserman Reaction. Previously and after that date, Dr. Wassermann made numerous discoveries in the fields of vaccination against typhus, cholera, diphtheria, etc. The deceased was interested in the Institute for the Science of Judaism in Berlin and was a member of the committee, organized in 1913, for the founding of a Hebrew University in Jerusalem. Dr. Wassermann died in Berlin on March 16, 1925, 59 years of age.

Signed,

H. S. LINFIELD, *Chairman*,
BARNETT R. BRICKNER,
MAXIMILIAN HELLER,
JACOB MANN.

Three resolutions offered were referred to the Resolutions Committee. See page 154. Resolutions VII, VIIIa and VIIIb.

I.

PLANS FOR PENSION FUND

LUDWIG VOGELSTEIN

I have not prepared a written report on this subject. I had a conference with your Committee, and it was decided that the best way to clarify the situation would be to have an open discussion on the subject of the Pension System. We men of the Executive Board of the Union and the laity in Reform Judaism feel very strongly that it is our sacred duty to provide a Pension System for the rabbis; that this should have been done many years ago, and that we should not delay the consummation of this plan any longer. However, as Rabbi Stolz told you, when the actuary prepared the report, he prepared a schedule according to which it would be necessary to raise an amount of $1,300,000.00 for the purpose of putting this system into effect. You will understand that any pension system which is to be successful must be based on actuarian principles. In other words, the reserve available for the pensions to be paid must be in accordance with sound insurance principles. If this is not so, this pension system would ultimately fail, and would be a disgrace for the institutions that have inaugurated it. You are well aware of the fact that this has been the experience of other institutions in this country which have started a pension or sick benefit or death benefit system, and who had to abandon it later on because they were not able to carry it through. The Council of the Union at one of its meetings—I think it was in Buffalo—passed a resolution adopting the principle of the pension, and furthermore setting aside out of the collections made for the Union of American Hebrew Congregations any amount in excess of $200,000.00—I think up to $100,000.00

for the purpose of creating this reserve fund of $1,300,00.00, which was necessary to inaugurate the pension system on the basis of Colonel Wolfe's actuarian's suggestions. When this report came back to the Executive Committee, which after all is in charge, and which has the responsibility of raising the funds and dispensing the funds, the Executive Committee felt that it has no right to obligate itself to such an expenditure, because it could not see its way clear for years ahead to assume an obligation of $100,000.00, which when paid in annual installments, in order to bring it to a cash basis of $1,300,000, would take about eighteen years to complete. The Executive Committee was wise in its decision. This resolution at the Buffalo Council was passed after we had succeeded, the first time in the history of the Union, to raise $350,000.00. The coming years showed us that this amount was not an annual recurring income, and the income has fallen considerably in the years following. Furthermore, the expenses of the Union, and particularly the requirements of the College, have risen, and therefore, their legitimate requirements under the Union budget were much larger than anticipated. You will agree that under no circumstances could we afford to stint the college, or to deprive it of the necessary funds for its maintenance; therefore, in the year 1920, the first criticism of this plan developed, and a plan was submitted with the idea that it is impossible to give a pension to the older men, that men who have been in the service for many years and have reached a certain age could not possibly be included under the pension system. A plan was therefore evolved that a pension system should be inaugurated for men up to the age of forty years, and that gradually as these men grew older, and as the young men came in and joined the pension system in the course of thirty years, the whole rabbinate would be included. This plan was criticised. It was stated that this plan was leaving out the men who needed it most, and therefore, that it could not possibly have the unanimous support of this body, because it was claimed that the rabbis would not vote for it if they would not get the benefit of it. I took exception to this statement, and I thought that the rabbinate as a whole would take a more altruistic view. The plan was revised twice, and last year a little pamphlet which I have before me, was issued for the bene-

fit of the Conference, and which I think was distributed at the last meeting of your Conference.

When I say it is impossible for men of advanced age to be included in this pension system, I need only call your attention to the fact that in order to get a pension of $2500.00 at the age of sixty-eight for a man of the age of sixty, it would be necessary that he or the Congregation, or some one should pay $2900.00 annually for the rest of the period until the man reaches the age of sixty-eight, that is for eight years. In other words, you would have to pay eight times $2900.00, or $23,600.00, in eight annual installments, in order to secure for this rabbi the benefit of a $2500.00 pension. I submit that no matter who is to pay this if you are facing the question whether to pay eight times $2900.00 in order to secure a pension of $2500.00 at the age of sixty-eight, you would say "It would be better to guarantee to the rabbi a pension of $2500.00 when he reaches the age of sixty-eight." The same would be true of other ages, if you would go into actuarian tables. All the proceedings are contained in the reports of the Union, and I can give you the references where you can read this thing in detail.

Finally, with the assistance of insurance men, a new plan was developed, which, as we thought, would meet all the objections as far as they could be met, and would be satisfactory to the rabbis. This plan was based on a gradual inclusion of the rabbis in the system in the course of a period of fifteen years, by cooperation on the part of the Union of American Hebrew Congregations, which in thirty years would drop out, when the whole pension system would be self-supporting, and the premiums would be paid according to arrangements either by the Congregation or by the rabbi or both.

We have visualized it this way. If a new rabbi was to be engaged by a congregation, a young man of twenty-five or twenty-seven years, who naturally would come into the last class of the premium at the time of his first engagement, his congregation would say to him either that in addition to the salary, they would pay the premium necessary to secure his pension, or they would say to him that they would pay one-half of the premium, leaving it to him to pay the other half. Against this plan there

has been raised this objection again, that rabbis are apt to leave their places and go from one place to another, but I don't think that this objection can be sustained, because that advantage or disadvantage to one congregation in one case will be equalized or neutralized by the advantages in the other case. To secure pensions for all rabbis up to the age of fifty-five, if the rabbi is below the age of forty-five years, the congregation or the rabbi pays the entire premium, and no part is to be given by the Union. If the rabbi is above the age of forty-five, but below the age of fifty-five, then the Union will pay the difference between the rate of forty-five and fifty-five, and if the rabbi is above the age of fifty-five, the Union will pay that additional premium up to an amount of $850.00. Now in effect this means the following. The maximum pension is to be $2,500.00, that is, one-half of the salary received, but not to exceed $2,500.00; therefore, a man under the age of forty-five would have to pay, either he or the Congregation, $800.00 per annum, in order to secure for himself at the age of sixty-eight a pension of $2,500.00, or for his widow a pension of $1,250.00, or in case of disability the same pension for himself. If the rabbi has reached the age of fifty-five, then the difference would be another $800.00, and this $800.00 would be contributed by the Union of American Hebrew Congregations, and he would get the benefit of the pension just the same. If the rabbi is materially over the age of fifty-five, the Union would limit itself in the payment to $850.00, which in effect would have this result, that unless he and his Congregation or his friends were willing to make up his deficiency, his pension would be reduced in accordance with the amount of money available to buy such a pension. This is more or less on a life insurance principle, and so you can well understand, if you pay at the age of sixty only $1800.00, you cannot buy the same kind of benefit that you could buy at the age of forty-five. After this has been in effect for five years, the age limit would be raised. The Congregations would assume the burden up to the age of fifty years, the Union would assume the burden with a limit of $1500.00, whatever it is above, and again after five years this would be raised to an age limit of fifty-five on the part of the Congregation, and after another five years, to the age limit of sixty; in other words, after

four times five year periods, all such men for whom it was reasonable and sensible to get any pension arrangement made at all would be included. The Union would continue to pay the amounts set towards this pension system and as the men would gradually drop out, or reach the age limit of sixty-eight, it stands to reason that after the system is once inaugurated, and all the rabbis join it, it would work out automatically.

The thing for you to decide, a matter for which your committee did not wish to take the responsibility is, do you want the Pension System? Do you want to have a System which in the course of thirty years will bring about the condition that every rabbi—at least every rabbi belonging to this group—would be secured in case of old age or disability, and his family in case of death. Or, have we reached a condition of affairs in America that the rabbis are so well situated that they can afford, and will without question buy for themselves life insurance or pension insurance, or annuities, which will make this whole system unnecessary? I want to say right here that those of us who have studied the question do not contemplate making this pension system a separate institution of the Union, but we would turn over the handling of the entire pension system to one of the well-known life insurance companies in this country, which would take it up on the basis of group insurance, but the question is—do you want any insurance at all? We laymen feel that you should have it. We are perfectly willing to make sacrifices in order to bring this about, because, as I stated before, we feel it is our sacred duty to provide for old age, for a disability, and for sudden death of the men who are teaching us from the pulpit. If you want a pension system, you cannot have an entirely perfect pension system today. We cannot today make good for the shortcomings of the past two generations. We cannot undertake today to take care of all the men who have reached an age of—let us say—considerably over fifty-five years, who should have been protected before; but as a matter of fact, many of these men did protect themselves, their incomes have been large enough to provide for their future; and furthermore, we are willing, in conjunction with you, to set aside a fund which might be merged with your relief fund, to take care of such cases which

cannot be covered by this pension system at the present moment, but which require immediate attention. However this pension system will be universally adopted in twenty or twenty-five years from now.

J.

MARRYING A DECEASED BROTHER'S WIFE

SAMUEL S. COHON

The leaders of Reform Judaism have for some time been confronted with the question: Why should the marriage with a deceased brother's wife be prohibited by Jewish religious practice while the marriage with a deceased wife's sister be permitted and, on occasions, even encouraged? It led to a heated controversy between Drs. E. Cohn and I. M. Wise on the one hand and Drs. Samuel Hirsch, David Einhorn, and B. Felsenthal on the other. It received the attention of the Central Conference of American Rabbis at two or three of its sessions, and especially at the Charlevoix meeting (1915), in Dr. K. Kohler's comprehensive paper on "Harmonization of Marriage and Divorce Laws", and in Rabbi A. Simon's Summary. Since Rabbi David Philipson's request, at the second Cape May conference, in 1923, that the Conference consider the Jewish attitude towards the marriage of a deceased brother's wife, the question is again before us. The issue derives its vitality from the circumstance that the laws of the various States of our Union place such marriages on a par with those contracted with a deceased wife's sister.

Before taking a definite stand in the matter, it becomes necessary to survey the ground historically and to note carefully the reasons for the prohibition.

Modern Bible scholarship has bared the gradual evolution of the marriage laws of ancient Israel. Whereas Abraham married Sarah, his sister by the same father,[1] Jacob two sisters,[2] and Amram his aunt,[3] Absalom appropriated his father's concubines,[4] and Adonijah claimed the hand of Abishag, his father's youngest wife, while Solomon considered it as part of his regal inheritance,[5] the law, as formulated in Leviticus XVIII—which ap-

pears to belong to the latest stratum of biblical legislation—prohibits all such marriages as incestuous. Leviticus XVIII:16, as well as XX:21, unconditionally forbid the marriage of the brother's wife.[1] On the other hand, the Deuteronomic Code lays down the law that "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go in unto her, and take her unto him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the firstborn that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel."[2] In the light of Gen. XXXVIII and of the Book of Ruth (IV), it is evident that previous to the Deuteronomic law any near kinsman was eligible to discharge this duty. The omission of this important law in Leviticus could not have been accidental. It is quite likely that the priestly legislator, viewing all human relations from the exalted heights of holiness, regarded even the Levirate marriage with aversion. Be it as it may, his point of view did not prevail. When, in consequence of Ezra's reformation the Pentateuch *as an undivided whole* came to be viewed as the revealed will of God and as the unquestioned basis for Jewish life, the Levirate marriage was retained. Subsequent Jewish thought interpreted it as an exception to the general prohibition of marrying the brother's wife. Accordingly Jonathan renders Lev. XVIII:16, ערות אשת-אחיך לא תגלה ערות אחיך היא : by אתת דאחוך לא תבזי בחיי אחוך ובתר מותיה אין אית ליה בנין עירייתא דאחוך היא

"The wife of thy brother shalt thou not defile during the life of thy brother, and after his death if he has children, she is thy brother's nakedness."[3]

The Levirate marriage is not a peculiarly Jewish institution. As the evidence in Westermarck's History of Human Marriage[4] and in Frazer's Folk Lore of the Old Testament[5] shows it was practiced among primitive and semi-primitive peoples in many parts of the world. J. F. McLennan,[6] followed by W. R. Smith[7], Wellhausen[8], Buhl[9], Benzinger[10] and Barton[11] regard it as a survival of fraternal polyandry of the Tibetan type in which a group of brothers living together share a single wife, and the

children of the brotherhood are all, by a legal fiction, reckoned as belonging to the eldest brother. As this form of polyandry was practiced in Arabia, it may adequately explain both the levirate-marriage in ancient Israel and the general aversion to that state of society as embodied in the prohibition of the marriage of the deceased brother's wife. Other scholars like Post, Starcke, Driver[1], and Frazer seek the origin of the Levirate Marriage in a particular form of group-marriage, namely in the marriage of a group of brothers to a group of sisters[2]. Westermarck, while rejecting the hypothesis of group marriage accounts for the Levirate on the basis of inheritance of the brother's property[3]. In keeping with the inferior status of woman, in primitive soicety, she was treated as an important part of her husband's estate, and, upon his death passed together with the children and property to the new head of the family, who assumed toward them the position of guardian and owner.

In line with this view is Tabari's statement in his commentary to the Koran: "In the Jahiliya, when a man's father or brother or son died and left a widow, the dead man's heir, if he came at once and threw his garment over her, had the right to marry her under the dowry (*mahr*) of (i. e. already paid by) her (deceased) lord (*Sahib*), or to give her in marriage and take her dowry. But if she anticipated him and went off to her own people, then the disposal of her hand belonged to herself."[4] With the weakening of the family unity, the brother while still called upon to look after the widow, often retained only the right rather than assume the obligation of taking her to wife. The Jewish law furnished him, through the ceremony of the Halizah, with the means of evading this marriage.

This institution survived in Israel—as among other peoples[5] —because of two reasons. In the first place, the practice of purchasing wives rendered the widow a valuable part of the inheritance, who could not pass out of the family, and had therefore to go to the rightful heir. The second reason consisted in the desire to preserve the name of the dead. ולא ימחה שמו מישראל As man's eternal welfare in the beyond was supposed to depend upon his leaving children behind him, who could perform the rites necessary for his soul's salvation, it was the duty of the

survivors to remedy the perilous state of a kinsman who died childless. Hence what was once held to be the heir's right of succession became a burdensome and repulsive obligation imposed on the surviving brother, who submitted to it out of a sense of duty to the deceased.[1]

This aversion to the Levirate marriage accompanied it throughout its development among the Jewish people. Thus the Samaritans, who, as is well known, represent an old point of view, allowed the Levirate only where the woman was *betrothed* but not actually married to the deceased brother.[2] Geiger has argued that this was also the position of the Sadducees.[3] Some of the early Karaites took the same position. Benjamin Nahavendi was the first to make the following compromise: While the betrothed is to be married by the brother of the deceased, the widowed wife (מן הנשואין) is to be married to a *kinsman* of the deceased, construing—on the basis of the story of Boaz and Ruth—the word אחים in Deut. XXV:5 not as literally "brothers" but rather in its wider sense of "kinsmen." Furthermore since the Levirate-marriage is bound up with the inherited landed estate (i. e. in Palestine) of the deceased, the Karaites hold it no longer valid, owing to the changed conditions in the Galuth.[4]

Moreover, even the Pharisees were embarassed by this institution. The Shammaites upheld the Samaritan view of the Levirate.[5] The Hillelites, too, place various restrictions upon its application.[6] Thus they interpreted the reference to בן אין לו to mean that the law does not apply in case female as well as male offspring were left by the deceased brother. This view appears also in the Septuagint and in Josephus.[7] Abba Saul declares that: "He who marries his deceased brother's wife on account of her beauty or of her possessions commits an act of fornication and the issue of such a marriage comes near to bastardy."[8] This view was adopted in the Mishna: "In the former days the Levirate marriage was considered preferable to the Halizah, because the marriage was entered into with the sole purpose of fulfilling the law, but nowdays, when this pure motive no longer prevails, the Halizah is preferable."[9] Bar Kappara shares this view.[10] Rav and R. Judah hold that it is optional with the man to marry

the woman or to give her Halizah.[1]. After considerable fluctuation of opinion as to which is preferable, the Codes gave preference to the Levirate marriage.[2] This is still the practice of Oriental Jewry. A new turn was given to the question in consequence of Rabenu Gershom's (960-1028) interdict of polygamy for Ashkenazi Jewry. Levirate marriage was abandoned and Halizah took its place.[3] We can only see in this development the assertion of the moral repugnance of the Jewish people toward the marriage of the brother's wife.

When Dr. I. M. Wise, in 1872, solemnized such a marriage he took the view that since the widow was childless, the marriage was imperative according to Mosaic legislation, for "whatever is made a personal duty by the Law of Moses, can at no time be a wrong among Israelites." On the other hand, "Rabbi Gerson has no binding power in this century or in this country." In taking this position, he frankly maintained that the object of Reform must be "to lighten the burden and not to aggravate it."[4] He was stoutly opposed by B. Felsenthal, who pointed out that certain "personal duties", like blood revenge, though forming part of the Mosaic legislation, were eventually abolished. Their practice today would, therefore, be "wrong among Israelites." He further maintained that the marriage laws of Leviticus XVIII have not lost their validity for Reform Judaism. Similarly the ban of Rabbi Gershom holds in modern times because it expresses the moral sentiments of the Jewish people.[5] Samuel Hirsch, too, stressed the universal nature of these laws, emphasizing their applicability to all times and places. As to Lev. XVIII:16, he maintained that it is so reasonable that no European legislation permits a man to marry his deceased brother's wife. "And shall we in America treat this law lightly?" he demanded. "Shall we perchance set the stage in our homes for tragedies of the type of the 'Hostile Brothers'[6]?" B. Felsenthal's and Samuel Hirsch's views received the zealous endorsement of David Einhorn.[7] Dr. Kohler, in his afore-mentioned paper, discussing Dr. Wise's attitude in the matter, has justly remarked that "it can hardly be said that there is great consistency in this view. Either the Levirate law is in force, otherwise the marriage is incestuous from the Mosaic-Talmudic point of view or the entire law prohibiting the

marriage of the deceased brother's wife as incestuous, has, together with the Levirate law, lost all meaning and binding force for us, and the brother-in-law may marry his brother's widow as he may marry his deceased wife's sister." For the sake of consistency Dr. Kohler advocates the formal adoption of the latter alternative.[1]

However, it cannot be maintained that the desire for logical consistency can overrule the feeling of the people in the establishment of the prohibited degrees of marriage. The feeling of repugnance toward the marriage of the deceased brother's wife has helped to safeguard the integrity of the family. Nothing has occurred in modern times to warrant the removal of this safeguard. The prohibition works hardship on comparatively few people, whereas through upholding a high standard of chastity, its moral benefits are considerable. The circumstance that the laws of our States do not forbid such marriages can have little moral weight with us, who realize all too well the imperfection of our State laws on marriage, and who for two thousand years have maintained our own high moral standards of the family, in every land in which we lived. If formal logic rather than human experience is to guide us in our marriage laws, the inequality of the law that permits a man to marry his deceased wife's sister and forbids the marriage of the wife of his deceased brother may be more profitably removed by declaring both of these forms of marriage as incestuous. This has actually been the position of a large body of Christendom. Above all we must guard against separating ourselves from *Kelal Yisroel* as might be the result of such a radical and hardly called for change, in our marriage laws.

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[1]Gen. XX:12 cf. 2 Sam. XIII: 13 and Ezek. XX:11.

[2]Gen. XXIX.

[3]Ex. VI:20.

[4]2 Sam. XVI:21.

[5]1Kings II:17-22.

"Such unions were still common in Jerusalem in the time of Ezekiel (XXII:10), but they were offensive to the higher morality of the prophetic religion." (W. R. Smith, *Kinship and Marriage*, (1903) p. 110.)

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[1]Through marriage husband and wife are united into "one flesh" (לבשר אחד). Accordingly the son's wife is considered as a daughter and the brother's wife as a sister. See Maimonides, *Moreh.* III, 49: נאסרה אחות האשה ואשת האח וכאשר נאסרה האחות. B. Felsenthal, Beitrage zur Verständnisse der biblischen Ehegesetze, Jewish Times, July 12, 1872.

[2]Deut. XXV: 5-6.

כי ישבו אחים יחדו ומת אחד מהם ובן אין לו לא תהיה אשת - המת החוצה לאיש זר יבמה יבא עליה ולקחה לו לאשה ויבמתה : והיה הבכור אשר תלד יקום על-שם אחיו המת ולא-ימחה שמו מישראל :

[3]Similarly Jonathan renders Lev. XX:21 by אתת אחבוי בחיו

[4]Vol. III: 207-220; 261-266.

[5]Vol. II p. 263-341.

[6]Studies in Ancient History, 1, pp. 109-114.

[7]Kinship, pp. 85ff.

[8]Nachrichten d. Kgl. Gesell. der Wiss. zu Gött., 1893, pp. 460 ff, 474 ff, and 479 ff.

[9]Die Soziale Verhältnisse des Israeliten, 1899, p. 28 ff.

[10]Hebräische Archaeologie, 1894, p. 134.

[11]Semitic Origins, pp. 66 ff.

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[1]International Critical Commentary, Deuteronomy, pp. 284-285.

[2]Op. Cit. p. 339.

[3]Op. Cit.

[4]Cited by W. R. Smith, Op. Cit. 105. Compare the symbolical act spoken of here with Ruth III:9.

[5]Frazer, Op. Cit. 341n.

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[1]Op. Cit. p. 340.

[2]Kid. 75b-76a : שהם מיבמים את הארוסות ופוטרים את הנשואות : Jer. Gitt. I, 4; Yeb. I, 6, and Massechet Kutim, End.

[3]Geiger, Kebuzath Ma'amorim, Warsaw, 1910, p. 87; Die Levirate-Ehe, Jüdische Zeitschrift, I, 28f.

[4]Ibid. Aaron b. Elijahu of Nikomodio, Gan. Eden, Ch. XXXff: נמצא עתה בגלות כיון שאין לנו ישיבת יחוד בנחלה אין לנו חיוב היבום. Solomon Troki, Apiryon, in Neubauer's Geschichte d. Karaertums (Hebrew part) pp. 54-55; Pinsker, Likkute Kadmoniyot, II, 66f.

[5]Jer. Yeb. I:6. אתייא דבית שמא כאילין כותייא.

[6]Sifre Ki Seze, 288ff; Mishnah Yebamoth and Gemara, also Shulchan Aruch, Eben Hoezer, Hilchoth Yibum.

[7]Ant. IV, 8, No. 23, comp. Mark XII: 19. Philo makes no reference to the Levirate in his discussion of prohibited marriages. Special Laws; Younge's transl. III, pp. 303.

[8]Tos. Yeb. VI:9

הבא על יבמתו לשום נוי ולשום נכסים הרי זו בעילת זנות וקרוב הולד לחיות ממזר.

Yeb. 39b. quotes this saying in a different version:

הכונס את יבמתו לשום נוי ולשום א י ש ו ת ולשום דבר אחר כאילו סגע בערוה וקרוב אני בעיני להיות הולד ממזר.

[9]Yeb. 39b.

מצות ייבום קודמת למצות חליצה בראשונה שהיו מתכוונין לשם מצות, עכשיו שאין מתכוונין לשם מצוה אמרו מצות חליצה קודמת למצות ייבום.

[10]See also Kethub. 64 and Bechoroth 13.

See Tosafoth Yeb. 39b (referring to Kethub. 64)

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[1]Yeb. 39b. אין כופין. . . אי בעיא חליץ אי בעיא ייבם.

[2]The Shulchan Aruch, Eben Hoezer, Hilch, Yibum still follows the same view.

[3]See Kohler, Op. Cit. p. 369 and Loew, Eheberechtliche Studien 74-78. Caro writes:

ר"ג החרים על הנושא על אשתו אבל ביבמה לא החרים (ובהגהות: „אמנם יש חולקים וסבירא ליה דחרם ר"ג נוהג אפילו במקום מצוה ואפילו במקום ייבום וצריך לחלוץ.

Eben Hoezer I:10. See also Holdheim, Maamar, Hoishut, p. 18.

[4]American Israelite, July 12, 1872. Dr. Wise argued that if Halizah is abolished it is because (1) it is a penalty, and the Mosaic penal code is no longer in force, (2) it is "a mere mockery of an ancient law without any effect." The conception of Halizah as a "penalty" can hardly be substantiated by a careful consideration of the matter. In an editorial (Ibid, July 12), he advanced this somewhat casuistic argument for the non-validity of the ban of R. Gershom: The Portuguese or Spanish Jews never submitted to it, and since they "were in America and established congregations prior to the German Jews" it follows that "in customs and usages, those of the Portuguese, according to the Orthodox sect, have the authority of priority."

[5]Beiträge zur Verständnisse der biblischen Ehegesetze, Jewish Times, July 12, 19, and Aug. 2, 1872. At the end of his exhaustive paper Dr. Felsenthal exclaims: "Behüte uns ein Gott in Gnaden vor solch' einer Reform, die selbst im Punkte der Sittlichkeit es den Leuten 'leicht machen will.' "

[6]"Das Gesetz über verbotenen Ehen kündigt sich als ein allgemein menschliches, von keiner Zeit und von keiner Lokalität abhängiges an! Egypten und Kanaan wird es (Lev. 18:3) zum argen Vorwurfe gemacht, dass sie diese Verbote nicht beachteten. Gerade weil sie diese Verwirrung aller sittlichen Verhältnisse duldeten hat das Land sein Bewohner ausgespieen (18, 24 und 25). Dieses Gesetz ist so vernünftig, dass keine europäische Gesetzgebung die Ehe mit der Frau des Bruders zulässt.

"Und wir in America sollen mit diesem Gesetze leichtsinnig umgehen? Sollen wir vielleicht in unseren Häusern Tragödien nach dem Muster der 'feindlichen Brüder' zur Aufführung bringen? Auf die Reinheit unserer Familienbeziehungen, unserer Familienliebe setzen wir bisher unseren ganzen Stolz. Der Bruder sollte den Bruder brüderlich lieben können, und auch die Veranlassung zur Eifersucht sollte ausgeschlossen bleiben!" (Jewish Times, July 19, 1872.)

In his answer to Dr. Elkan Cohn (Jewish Times, August 2, 1872), he writes: "Aber weshalb ist es denn erlaubt, die Schwester der verstorbenen Gattin zu heiraten? Nun, das Gesetz setzt voraus, dass die unverheiratete Tochter im Hause ihres Vaters בבית אביה lebt; sie hat keine Gelegenheit, im Hause ihrer Schwester störend einzuwirken. Und gerade diese Störung ist (Lev. 18:18) ausdrücklich verboten. Für die Mutterlosen Waisen dagegen sieht das Gesetz allerdings die Tante als die beste Mutter ein."

[7]Jewish Times, Aug. 9, and Sept. 27, 1872. His articles were written in reply to Dr. Elkan Cohn's letters to the Jewish Times of August 2, and Sept. 13.

DISCUSSION

Rabbi Jacob Z. Lauterbach: Rabbi Cohon is a pupil of Dr. Kohler and in admiration of his teacher he endorses the statement of Dr. Kohler that there was an inconsistency in Dr. Wise's view.

I have the highest regard for Dr. Kohler personally, but I cannot subscribe to this statement of his. Dr. Wise was consistent. For it should be remembered that *yibbum* has not been formally abolished by any authoritative rabbinical assembly. The Shulhan Aruch still has the law that *yibbum* is to be preferred to *Halizah,* though it also records the other opinion that *Halizah* is preferable. A change of attitude towards this law took place in the course of time as recorded in the Talmud *yebamoth,* but they finally came to recognize that *yibbum* is preferable. It was Abba Saul who expressed the opinion that if one marries his sister-in-law because of her beauty, and not merely because of the religious duty to raise a child for his deceased brother, such a marriage is almost incestuous. This view of Abba Saul seemed to have influenced Franco-German rabbis, and fearing that the brother-in-law in preferring *yibbum* may be influenced in his decision by the beauty of his sister-in-law and not by considerations for the *Mitzvah,* they recommended that *Halizah* should be preferred to *yibbum.* And among Ashkenasic Jews *yibbum,* except in a few rare cases, has not been practiced. But, remember, it has never been abolished. So Dr. Wise was perfectly consistent in permitting *yibbum,* that is the marriage of a deceased childless brother's wife.

Now what does Dr. Kohler say. If we permit the marriage of a sister-in-law in case the brother left no children then we should also permit such a marriage even when the brother left children. I cannot see any logical consistency in this view. The law in Leviticus unqualifiedly prohibits the marriage of a sister-in-law. The law in Deuteronomy permits, and even recommends, the marriage of a sister-in-law in case the brother died childless. We can either assume with the rabbis of the Talmud that the law in Leviticus had reference only to cases when the brother left children; or we can, if one is antipharisaically inclined, which by

the way is no longer fashionable, assume with the Samaritan that the law in Deutoronomy applied only to the brother's betrothed *"aruzah"* but not to the brother's wife. In either case there is no conflict between the law in Leviticus and the law in Deuteronomy. And the law in Leviticus has not been abrogated and still has its binding force. To argue that if we disregard one part of the law of Deuteronomy according to the rabbinic interpretation which permits the marriage of a sister-in-law in case there are no children, we should also violate the law in Leviticus which according to all interpretations prohibits the marriage of a sister-in-law, at least when there are children, is, to say the least, not a very cogent argument. There is absolutely no warrant for declaring the law of Leviticus abrogated. I would much rather favor the abolition of *yibbum,* that is, forbid the marriage of a sister-in-law even when the brother died childless, although the Mosaic-rabbinic law permits such a marriage. For after all the Jewish ideal is, *Kadesh azmeka bemutar lak*; to refrain from doing things even though you may be within the law in doing them. And this brings me to the discussion of the argument of *Dina demalkuta dina* which has been raised by one of the previous speakers. The principle, *Dina demalkuta dina* does not mean that we must do everything that the law of the country permits us to do; it only means that we should not do what the law of the country forbids us to do. There are many things for which the law could not and would not put us into prison if we practiced them, but as Jews, as religious and moral persons we should not practice such things. In every case when a marriage is prohibited by the law of the state even though the Jewish religious law has no objection to such a marriage, the rabbi cannot and should not perform such a marriage. If he does he not only violates the law of the state but he also violates the religious law contained in the principle *Dina demalkuta dina,* which bids every Jew obey the law of the country in which he lives. But if the law of the state has no objection to a certain marriage, but the Jewish religious law has serious objections, the rabbi must refuse to perform such a marriage even though a Justice of the Peace would perform the same. Not to do all that the law permits you to do does not constitute a breaking of the law. If your relig-

ious consciousness makes you close your business on Yom Kippur and refrain from any work and spend that entire day in the Synagog, do you hereby violate the principle of *Dina demalkuta dina,* because the law of the state has no objection to your keeping your store open, and work or go to the baseball game on that day?

Rabbi Cohon: I wanted to answer one question that was raised which may easily be dismissed. Some one wanted to know in regard to *dina demalkuta.* I want to give an example. The Episcopal Church as a church is opposed to the deceased wife's sister marrying the husband. However in the United States where there were no objections in the state laws, the book of common prayer drawn up by the Episcopalian Church states that the minister need not solemnize such marriages if his conscience does not permit him. If his conscience does permit him he may, but they do not surrender their own ground to that.

Rabbi Brickner: May I ask Rabbi Cohon what he would do in Canada, for example, where there is no state marriage, where the minister becomes an agent of the state and every marriage, in order to be a marriage must be solemnized by a minister of religion, where Jews come to you in such a case and ask you to marry them, and your conscience does not allow you to marry them, or the Jewish law will not permit you, they would be compelled in those circumstances to go to an Episcopalian for marriage.

Rabbi Cohon: Then let them go.

Rabbi Philipson: I regret extremely that I came too late to hear Dr. Cohon's paper. I precipitated this discussion when two years ago at Cape May I brought the matter before the Conference as a very practical issue.

There may be some of you who were not at Cape May and with the indulgence of those who were, I should like to tell what induced me to bring this matter to the Conference. In the preceding Spring of that year I was asked to officiate at the mar-

riage of a man and his sister-in-law. The brother had died, there was a son. I refused. I refused on the ground that I felt that as long as no rabbinical Conference had taken any action in this matter I would not set myself up against *kelal Yisroel* and act individually. To my amazement, several months later this man resigned from my congregation and for the following reason; he had written to a friend in another city. The friend consulted the rabbi of that city who said that he would officiate at the marriage. So the couple went to that city and were married by that rabbi. I then felt that I should bring the matter before the Conference.

The Committee had no report last year, they have a report this year. I heard only the conclusion, and I do not know whether I heard aright, but it seems to me that the writer of the paper is of the opinion that the law should not be abolished, and if I understood Dr. Lauterbach aright, he feels that we should keep up the practice of not officiating at such marriages, but not base it on the legal point at all, but whether there are children or not that we shall not officiate at those marriages. My difficulty is this. I am living in a different age from the ancient Palestinian. I may have a sort of abhorrent feeling against officiating at a wedding of that kind—I confess I have—it seems to me somewhat incestuous, but if that is incestuous then for a woman to marry her deceased husband's brother is also incestuous, from my point of view. I cannot separate those two things. There may have been reasons in ancient Palestine for allowing a woman to marry her deceased husband's brother while forbidding a man to marry his deceased wife's sister. It seems to me we must take a stand in this matter; either we ought to declare ourselves against both marriage of a deceased wife's sister and a deceased husband's brother or we ought to be brave enough to say, in the light of modern conditions, we cannot retain either. That is the problem.

I agree with Dr. Lauterbach that if we do it at all we shall do it whether there are children or not, but I want to make it all inclusive.

Rabbi Jacobson: I do not recognize the law. I will perform

any marriage that is recognized by the state, and I would have done exactly as this man did, even if I had consulted you and found out why you refused, but I want to ask this question: you refused to marry this man on the ground of Mosaic law. If on that ground you refused to marry him, that man by being married and living with his brother's wife is guilty of incest. What right then did you have to take him back into your congregation?

Rabbi Philipson: According to the laws of the land that marriage is legal.

Rabbi Schulman: I am very glad that Rabbi Cohon strongly recommends the retention of the present usage in Israel with respect to the prohibition of the marriage of a man to his deceased brother's widow.

You can discuss here a number of aspects of this question. The possibility of bringing about unanimity of obedience to any resolution of this Conference, is impossible. The Conference is on record as opposed to mixed marriages; it adopted the resolution after a very thorough debate at a convention at which two papers were read on the subject, and yet there are individuals in this country who are solemnizing mixed marriages. We cannot help that. Our duty is to express the sincere convictions of the majority of this Conference on any question. That is of course a moral influence that is a guide, and as we have not yet spoken on this matter we will speak, but not I hope in the sense in which Dr. Philipson suggests. We cannot, of course, say that because the state allows something we must immediately go and do it. That young colleague who asked that question, if he will do me the honor and read my paper on mixed marriages read in New York in 1911, it is in print, will find that this aspect of the question is discussed—*dina demalkuta dina* does not mean you have to do what the state allows. You can refuse, as a rabbi, to officiate because that person can get married according to the laws of the state and his marriage is legal, but if he has enough religious conscience to ask a rabbi whether he should marry this person, teach him as a rabbi and tell him, No; then it is for him to

decide whether he will obey you as a rabbi or not. Your duty as a rabbi above all is to act according to your conscience with respect to this matter. I would like to know from Rabbi Cohon the date of the opinion of Dr. Isaac M. Wise, when he solemnized such a marriage. It is exceedingly interesting to me because Dr. Isaac M. Wise did change his opinion afterward.

Rabbi Cohon: In 1872.

Rabbi Schulman: Long after that he changed his opinion. I will tell you why I say so. As a young rabbi in one of my earlier ministries, before I came to New York, I refused to officiate at such a marriage, when asked by one of the high officers of my congregation. He said to me: I can go to another city and be married by a rabbi. I said: That doesn't concern me. I am the guardian of my own conscience. I refuse to marry you. I said: Do not think I do so lightheartedly. I am very, very sorry that you did not speak of this matter to me before; I cannot do it. But I will tell you what I will do. In order to show you that I do not wish as a young man to force you to abide by my opinion or to seem to you to act arbitrarily, I will write to older rabbis, not that I for a moment expect that they will differ with me, but to show you that I am not giving you a subjective opinion. I wrote to Isaac M. Wise, Felsenthal, Mielziner, and to Gottheil with whom I had personal relations. I got four letters from these men saying my stand was absolutely right and that they were glad that I had the courage to do what I did and the humility of asking an opinion of older rabbis. Therefore I know that at that date, long after 1872, Isaac M. Wise was clear in his own mind.

Now I believe that this prohibition should be upheld. When this gentleman whom I refused to marry asked me: "Are we not Reform Jews, have we not changed and abolished many Mosaic laws? Who shall decide which shall be kept and which shall not?" I said: Reform Judaism does not abolish laws lightly, it does not change laws merely to make life convenient for people. When it abolishes an old law it abolishes it because of an ethical motive, whether correctly or mistakenly. It says that this law no longer expresses our own ethical feeling. But suppose Reform

Judaism still feels that the ethics which is in this law, appeals to it. It does not abolish it. I feel that way as your rabbi, and I agree with those men who feel that this prohibition should still be maintained. The man married. His marriage was legal.

I will answer directly the question of Rabbi Jacobson. The man remained in the congregation. It never entered his mind to leave. As to putting him out of the congregation—that is an entirely different matter as to what should compel expulsion of a member from a congregation, as our congregations are at present constituted. We all maintain the sanctity of Yom Kippur. To my horror there is the growing custom of people attending to their business on Yom Kippur. Shall we say that we shall expel these people from the congregation? That is a practical question, and let me tell you it is a question many an orthodox rabbi would have difficulty in answering. It is not for me to enforce my decisions upon this man in the form of an excommunication; that is what expulsion from membership would mean. As a rabbi I have told him the law, have made him feel uncomfortable. I am not his judge, and I socially continued my relation to him, but my record was complete and consistent, and in the end he had respect for me. We are not ready to excommunicate our people for every violation of the law. Does the ethics in this prohibition still appeal to us? Most decidedly it does, therefore we should retain it. The prohibition has for us, at least speaking for myself, ethical force, and I will never perform such a marriage even if this Conference should allow me.

Now, with respect to Dr. Philipson's suggestion, I would say: he is quite right, logically, but life is not logical. It is quite true that if there is that sense of repugnance, and if there is that feeling about the continued ethical validity of this prohibition with respect to the marriage of a widow to her deceased husband's brother then analogously that feeling ought to exist with respect to the marriage of a man to his deceased wife's sister. But we are not making new laws. I would have no objection, but just imagine what that would mean, today in American Israel, if you undertook to legislate and extend your prohibitions. It might have a tremendous influence upon the strengthening and deepening and heightening of the spiritual authority of the rabbinate.

But because I am not prepared to make new legislation, that does not by any means mean that I should deliberately abolish a prohibition the ethical sanction of which I still feel in my own heart. Now, as to the hardship, there is this to be said. The older I become the more I feel that to be a loyal Jew and to maintain the religion of Israel with its sanctities in the midst of a large overwhelming non-Jewish environment is impossible without some kind of sacrifice, and without some kind of hardship, and if this Conference would envisage this side of the problem once for all, perhaps it might mean a new epoch in the history of modern Judaism. If our people were impressed with the fact that we, the representatives of our great historic religion, have the courage to ask them to make some sacrifice sometimes for this religion, I think it would heighten our influence and it would impress their imagination because for something that you never make a sacrifice you eventually come not to care at all; therefore I say, by all means maintain this prohibition.

Now, if this Conference maintains this prohibition that will not prevent some individuals from going and doing what they like; that we cannot help; and still I am hopeful and optimistic enough and have that confidence in human nature, that if we have the courage of our conviction, eventually our moral influence will grow and grow and then it will come about that a man will be ashamed deliberately to act against the formal expressed opinion of the overwhelming majority of his colleagues and if he is not ashamed we shall have created a Jewish public opinion in this country which will make him ashamed.

I therefore hope that the prohibition will be maintained and that we do not weaken the possibility of our expressing a fairly unanimous opinion for the maintenance of this by bringing in this new point of view by new legislation.

Isaac Mayer Wise

Founder of the

Central Conference of American Rabbis

and

First President

1889-1900

DECEASED MEMBERS

AARON, ISRAEL, Buffalo, N. Y.....1912
ADLER, SAMUEL, New York City.....1891
ADLER, LIEBMAN, Chicago, Ill.....1892
BAUER, SOLOMON H., Chicago, Ill.....1913
BENJAMIN, RAPHAEL, Brooklyn, N. Y.....1907
BERKOWITZ, HENRY, Philadelphia, Pa.....1923
BERNSTEIN, LOUIS, Baltimore, Md.....1922
BIEN, HENRY M., Vicksburg, Miss.....1895
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BLUM, ABRAHAM, New York City.....1921
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BOGEN, JOSEPH, Jackson, Tenn.....1919
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CANTOR, BERNARD, New York City.....1920
CARO, VICTOR, Milwaukee, Wis.....1912
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COHEN, OSCAR J., Mobile, Ala.....1901
DEUTSCH, GOTTHARD, Cincinnati, O.....1921
DEINARD, SAMUEL N., Minneapolis, Minn.....1921
ELKIN, MEYER, Hartford, Conn.....1915
FELDMAN, EPHRAIM, Cincinnati, O.....1910
FELSENTHAL, BERNARD, Chicago, Ill.....1908
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FEUERLICHT, JACOB, Chicago, Ill.....1920
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FRIEDLANDER, JOSEPH, Plainfield, N. J.....1917
GOTTHEIL, GUSTAV, New York City.....1903
GRIES, MOSES J., Cleveland, O.....1918
GROSSMAN, IGNATZ, Chicago, Ill.....1897
GUTTMACHER, ADOLF, Baltimore, Md.....1915
HECHT, SIGMUND, Los Angeles, Cal.....1925
HERZ, JOSEPH, Columbus, Miss.....1909
HESS, EMANUEL L., St. Paul Minn.....1907
HIRSCH, EMIL G., Chicago, Ill.....1923
ISAACS, ABRAM S., Paterson N. J.....1920
JACOBSON, JACOB S., Chicago, Ill.....1911

JESSELSON, FELIX W., Grand Rapids, Mich.....1920
JOSEPH, ISRAEL, Montgomery, Ala.....1897
KAISER, ALOIS, Baltimore, Md.....1908
KLEIN, DAVID, Brooklyn, N. Y.....1926
KOHLER, KAUFMAN, New York City.....1926
KRAUSKOPF, JOSEPH, Philadelphia, Pa.....1923
LANDAU, JACOB H., Las Vegas, N. M.....1919
LAZARUS, ABRAHAM, Houston, Tex.....1900
LEUCHT, ISAAC L., New Orleans, La.....1914
LEUCHT, JOSEPH, Newark, N. J.....1920
LEVY, ABRAHAM R., Chicago Ill.....1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa.....1917
LEVY, M. S., San Francisco, Cal.....1916
LEWINTHAL, ISIDORE, Nashville, Tenn.....1922
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MACHOL, MICHAEL, Cleveland, O.....1912
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MAYER, ELI, Albany, N. Y.....1920
MAYER, LIPPMAN, Pittsburgh, Pa.....1904
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MOSES, ADOLPH, Louisville, Ky.....1902
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NEWMAN, JULIUS, Chicago, Ill.....1920
NOOT, MEYER, Williamsport, Pa.....1916
NORDEN, AARON, Chicago, Ill.....1905
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SAMFIELD, MAX, Memphis, Tenn.....1915
SCHWAB, ISAAC, St. Louis Mo.....1907
SCHLESINGER, MAX, Albany, N. Y.....1919
SOLOMON, M., Appleton, Wis.....1892
SONNENSCHIEN, SOLOMON, St. Louis, Mo.....1908
SPITZ, MORITZ, St. Louis, Mo.....1921
STEMPLE, I., Yonkers, N. Y.....1900
STERN, LOUIS, Washington, D. C.....1919
STRAUSS, LEON, Belleville, Ill.....1895
SZOLD, BENJAMIN, Baltimore, Md.....1902
VOORSANGER, JACOB, San Francisco, Cal.....1908
WECHSLER, JUDAH, Indianapolis, Ind.....1907

WEISS, L., Bradford, Pa.....1909
WINTNER, LEOPOLD, Brooklyn, N. Y.....1923
WISE, ISAAC M., Cincinnati, O.....1900
WOLFENSTEIN, SAMUEL, Cleveland, O.....1921
YOUNGERMAN, MORRIS H., Charleston, W. Va.....1924
ZIRNDORF, HEINRICH, Cincinnati, O.....1893

PAST PRESIDENTS

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JOSEPH SILVERMAN.....1900-1903
JOSEPH KRAUSKOPF.....1903-1905
JOSEPH STOLZ.....1905-1907
DAVID PHILIPSON.....1907-1909
MAX HELLER.....1909-1911
SAMUEL SCHULMAN.....1911-1913
MOSES J. GRIES.....1913-1915
WILLIAM ROSENAU.....1915-1917
LOUIS GROSSMAN.....1917-1919
LEO M. FRANKLIN.....1919-1921
EDWARD N. CALISCH.....1921-1923
ABRAM SIMON.....1923-1925
LOUIS WOLSEY.....1925-

PREVIOUS CONVENTIONS OF THE CONFERENCE

1889.....Detroit, Mich.
1890.....Cleveland, O.
1891.....Baltimore, Md.
1892.....Washington, D. C.
1893.....Chicago, Ill.
1894.....Atlantic City, N. J.
1895.....Rochester, N. Y.
1896.....Milwaukee, Wis.
1897.....Montreal, Canada
1898.....Atlantic City, N. J.
1899.....Cincinnati, O.
1900.....Buffalo, N. Y.
1901.....Philadelphia, Pa.
1902.....New Orleans, La.
1903.....Detroit, Mich.
1904.....Louisville, Ky.
1905.....Cleveland, O.
1906.....Indianapolis, Ind.
1907-1908.....Frankfort, Mich.
1909.....New York, N. Y.
1910.....Charlevoix, Mich.
1911....St. Paul-Minneapolis, Minn.
1912.....Baltimore, Md.
1913.....Atlantic City, N. J.
1914.....Detroit, Mich.
1915.....Charlevoix, Mich.
1916.....Wildwood, N. J.
1917.....Buffalo, N. Y.
1918.....Chicago, Ill.
1919.....Cincinnati, O.
1920.....Rochester, N. Y.
1921.....Washington, D. C.
1922-1923.....Cape May, N. J.
1924.....Cedar Point, O.
1925.....Cincinnati, O.

Atlantic City, N. J., 1894, 1898,1913
Baltimore, Md.....1891, 1912
Buffalo, N. Y.....1900, 1917
Cape May, N. J.....1922, 1923
Cedar Point, O.....1924
Charlevoix, Mich.....1910, 1915
Chicago, Ill.....1893, 1918
Cincinnati, O.....1899, 1919, 1925
Cleveland, O.....1890, 1905
Detroit, Mich.....1889, 1903, 1914
Frankfort, Mich.....1907, 1908
Indianapolis, Ind.....1906
Louisville, Ky.....1904
Milwaukee, Wis.....1896
Montreal, Canada 1897
New Orleans, La.....1902
New York, N. Y.....1909
Philadelphia, Pa.....1901
Rochester, N. Y.....1895, 1920
St. Paul-Minneapolis.....1911
Washington, D. C.....1892, 1921
Wildwood, N. J.....1916

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Montefiore, Claude G., 42 Portman Sq., W. 1., London, England.

Active Members

Aaronsohn, Michael, A. B., Rabbi, Field Representative, U. A. H. C., 247 Ehrman Ave., Cincinnati, Ohio

Abels, Moses J. S., M. A., Rabbi, Congregation Beth El and United Community Center, Box N, Woodmere, L. I., N. Y.

Abelson, Alter, Rabbi, Temple Beth Israel, P O. Box 278, Niagara Falls, N. Y.

Abrams, Samuel Joshua, M. A., Rabbi, Temple Ohabei Shalom, 12 Fuller St., Brookline, Mass.

Ackerman, William, M. A., Rabbi, Congregation Beth Israel, 1112 24th Ave., Meridian, Miss.

Alexander, David, A. B., Rabbi, Akron Hebrew Congregation, 944 Amelia Ave., Akron, O.

Anspacher, Abraham S., Ph. D., Rabbi, Congregation Beth Ahabah, Richmond, Va.

August, Garry J., A. B., Rabbi, Congregation Adath Joseph, St. Joseph, Mo.

Barasch, Nathan E., A. B., L.L.B., Rabbi, Congregation Bnai Israel, 1255 Convention St., Baton Rouge, La.

Barnston, Henry, Ph. D., Rabbi, Congregation Beth Israel, 3515 Main St., Houston, Texas.

Baron, Joseph Louis, M. A., Rabbi Congregation B'nai Israel, 522 Union—Davenport Bank Bldg., Davenport, Ia.

Bazell, Solomon N., A. B., Rabbi, Congregation Beth Israel, 2102 W. Chestnut Ave., Altoona, Pa.

Benedict, George, Rabbi, Congregation Emanu-El, 1504 Campbell Ave., S. W., Roanoke, Va.

Bergman, Moise, A. B., Rabbi, Temple Emanuel, 1705 Grand Avenue, Pueblo, Col.

Berkowitz, Henry J., A. B., Rabbi, Congregation B'nai Jehudah, Linwood and Flora Aves., Kansas City, Mo.

Bettan, Israel, A. B., D. D., Rabbi, Professor, Hebrew Union College, Cincinnati, O.

Binstock, Louis, M. A., Rabbi, Congregation B'nai Israel, 880 Chester Road, Charleston, W. Va.

Blatt, Joseph, A. B., Rabbi, Temple B'nai Israel, 901 W. 24th St., Oklahoma City, Okla.

Blau, Joel B. A., Rabbi, West Side Jewish Synagog, London, England.

Bloch, Joshua, M. A., Ph. D., Chief Jewish Division, New York Public Library, 476 Fifth Ave., New York City.

Bloom, I. Mortimer, A. B., Rabbi, Hebrew Tabernacle, 564 W. 160th St., New York City.

Bookstaber, Philip David, M. A., Ph. D., Rabbi, Congregation Oheb Sholom, 208 N. 3rd St., Harrisburg, Pa.

Bottigheimer, Seymour G., A. B., Rabbi, 205 Beadley Ave., Peoria, Ill.

Braun, Frederick, A. B., Rabbi, 260 Convent Ave., New York City.

Brav, Louis, A. B., Rabbi, Temple Beth El., 1418 W. Collin Street, Corsicana, Tex.

Brickner, Barnet R., M. A., B. S., Rabbi, Euclid Ave. Temple, Cleveland, O.

Brill, Abram, A. B., Rabbi, Congregation B'nai Zion, 2120 Highland Ave., Shreveport, La.

Bronstein, David, M. A., Rabbi Congregation B'nai Israel, Butte, Mont.

Buttenweiser, Moses, Ph. D., Professor, Hebrew Union College, 252 Loraine Ave., Clifton, Cincinnati, O.

Calisch, Edward N., B. L., M. A., Ph. D., D.H.L., Rabbi, Congregation Beth Ahabah, Richmond, Va.

Caplan, Harry N., A. B., Rabbi, Keneseth Israel, 1611½ Turner St., Allentown, Pa.

Coffee, Rudolph Isaac, Ph. D., Rabbi, Temple Sinai, 28th and Webster Sts., Oakland, Cal.

Cohen, Henry, D. H. L., Rabbi, Congregation B'nai Israel, 1920 Broadway, Galveston, Tex.

Cohen, Montague N. A., A. B., Rabbi, Congregation Beth Israel, P .O. Box 1222, Tacoma, Wash.

Cohen, Simon, A. B., D. D., Rabbi, Temple Beth El, 841 W. 177th St., New York City.

Cohen, Simon R., M. A., Rabbi, Union Temple of Brooklyn, 1421 Ditmas Ave., Brooklyn, N. Y.

Cohn, Frederick, Ph. D., Rabbi, Congregation Israel, 5105 Webster St., Omaha, Neb.

Cohon, Beryl D., A. B., Rabbi, Congregation Beth El, P. O. Box 616, Pensacola, Fla.

Cohon, Samuel S., A. B., Rabbi, Professor of Theology, Hebrew Union College, 538 Howell St., Clifton. Cincinnati, O.

Cronbach, Abraham, A. B., D. D., Rabbi, Professor of Social Studies, Hebrew Union College, 3431 Larona Ave., Cincinnati, O.

Currick, Max C., A. B., Rabbi, Reform Congregation Anshe Chesed, 523 W. 9th St., Erie, Pa.

Davidson, David, D. D., Rabbi, 609 W. 137th St., New York City.

Egelson, Louis I., M. A., Rabbi, Assistant Director, Department of Synagog and School Extension, U. A. H. C., 2 Avon Apts., Avondale, Cincinnati, O.

Ehrenreich, Bernard C., Ph. D., Rabbi, 5480 Cornell Ave., Chicago, Ill.

Ellinger, Emil, A. B., Rabbi, Congregation Moses Montefiore, 904 E. Houston St., Marshall, Texas.

Ellis, Milton, A. B., Rabbi, Greensboro Hebrew Congregation, Greensboro, N. C.

Elzas, Barnett A., A. B., M. D., LL. D., Rabbi, Congregation Beth Miriam, Long Branch, N. J., 42 W. 72d St., New York City.

Enelow, Hyman G., D. D., D. H. L., Rabbi, Temple Emanu El, 521 Fifth Avenue, New York City.

Englander, Henry, M. A., Ph. D., Rabbi, Professor, Hebrew Union College, 904 Lexington Ave., Cincinnati, O.

Ettelson, Harry W., A. B., Ph. D., Rabbi, Congregation Children of Israel, The Parkview Hotel, Memphis, Tenn.

Faber, Maurice, Rabbi, Congregation Beth El, 322 S. College Ave., Tyler, Tex.

Feinberg, Abraham L., Rabbi, Congregation Leshem Shomayim, 43 Zane St., Wheeling, W. Va.

Feinstein, Abraham, B. A., Rabbi, Congregation Ohev Sholom, 727 9th Ave., Huntington, W. Va.

Feldman, Abraham Jehiel, A. B., Rabbi, Congregation Beth Israel, 19 Auburn Rd., West Hartford, Conn.

Feldman, Arthur A., Ph. D., Rabbi, Temple Israel, 918 Highland Ave., Lafayette, Ind.

Feuerlicht, Morris M., A. B., Rabbi, Indianapolis Hebrew Congregation, 3034 Washington Blvd., Indianapolis, Ind.

Fichman, David, A. B., Rabbi, Beth Israel, (Greenwood, Miss), 1205 St. Charles Ave., New Orleans, La.

Fineberg, Solomon, A. B., Rabbi, Congregation Rodef Shalom, 4905 Fifth Ave., Pittsburgh, Pa.

Fineberg, Howard L., A. B., Rabbi, Congregation Beth Or, 1306 Hillsboro St., Raleigh, N. C.

Fineshriber, William H., A. B., Rabbi, Reform Congregation Keneseth Israel, 1717 N. Broad St., Philadelphia, Pa.

Finesinger, Sol B., Ph. D., Hebrew Union College, Cincinnati, Ohio.

Fink, Joseph L., M. A., Rabbi, Temple Beth Zion, 599 Delaware Ave., Buffalo, N .Y.

Fisher, Henry M., A. B., Rabbi, Congregation Beth Israel, 205 Seaside Ave., Atlantic City, N. J.

Foster, Solomon, A. B., Rabbi, Congregation B'nai Jeshurum, 90 Treacy Ave., Newark, N. J.

Fox, Gresham George, A. M., Ph. D., Rabbi, South Shore Temple, 7215 Jeffery Ave., Chicago, Ill.

Fram, Leon, M. A., Rabbi, Temple Beth El, 8801 Woodward Ave., Detroit, Mich.

Frank, Julius, Rabbi, Congregation Oheb Sholom, 1147 Franklin St., Reading, Pa.

Frankel, Benjamin M., A. B., Rabbi, Sinai Temple, Champaign, Ill.

Franklin, Harvey B., Ph. B., Rabbi, Congregation Bickur Cholim, 251 Singletary Ave., San Jose, Cal.

Franklin, Leo M., B. L., LL. D., Rabbi, Temple Beth-El, 26 Edison Ave., Detroit, Mich.

Freehof, Solomon B., D. D., Rabbi, Congregation Kehillath Anshe Maarov, Hotel Aragon, 54th and Cornell, Chicago, Ill.

Freund, Charles J., B. S., B. L., Rabbi, 516 W. Delaware St., Toledo, O.

Freund, Iser, A. B., Rabbi, Congregation Ashe Sholom, 105 Herkimer St., Hamilton, Ont., Canada.

Frey, Sigmund, Rabbi, 419 S. Westminster, Los Angeles, Cal.

Fried, Michael, Rabbi, Temple Shalom, 142 18th Ave., San Francisco, Cal.

Friedlander, Marcus, Rabbi, Congregation B'nai Sholom, 10 Prospect Park, S. W., Brooklyn, N. Y.

Friedman, Benjamin, A. B., Rabbi, Temple Society of Concord, 735 Ackerman Ave., Syracuse, N. Y.

Friedman, William S., A. B., LL. D., Rabbi, Temple Emanuel, 733 E. 8th Ave., Denver, Col.

Frisch, Ephraim, A. B., Ph. D., Rabbi, Congregation Beth El, 1016 San Pedro Ave., San Antonio, Texas.

Gabor, Andor, New York City.

Gerechter, Emanuel, D. D., Rabbi Emeritus, Hotel Appleton, Appleton, Wis.

Goldberg, David, A. B., Rabbi, Congregation Israel, 160 Spring St., Brockton, Mass.

Goldenson, Samuel H., M. A., Ph. D., D. H. L., Rabbi, Congregation Rodef Shalom, 4905 5th Ave., Pittsburgh, Pa.

Goldenstein, Raphael, A. B., Rabbi, Congregation Shaarai Shomayim, 347 N. West End Ave., Lancaster, Pa.

Goldstein, Sidney E., B. A., Rabbi, Free Synagog, 312 W. 93d St., New York City.

Gordon, Nathan, B. C. L., Ph. D., P. O. Box 981, Montreal, P. Q., Canada .

Gordon, Samuel H., A. B., Rabbi, Congregation Bnai Israel, 249 S. 4th St., East, Salt Lake City, Utah.

Gorfinkle, Joseph I., M. A., Ph. D., Rabbi, Sinai Temple, 319 N. Fulton Ave., Mt. Vernon, N. Y.

Grafman, Louis, A. B., Rabbi, Congregation Schaarai Zedek, 907 S. Rome Ave., Tampa, Fla.

Greenburg, William Henry, M. A., Ph. D. Rabbi, 600 Riverside Drive, New York City.

Gross, Louis D., M. A., Rabbi, Union Temple of Brooklyn, 570 Pacific St., Brooklyn, N. Y.

Grossman, Louis, A. B., D. D., D. H. L., Rabbi Emeritus, Congregation B'nai Yeshurun, Cincinnati, O., Professor Emeritus, Hebrew Union College, 3329 E. Ocean Boulevard, Long Beach, Cal.

Grossman, Rudolph, B. L., D. D., Rabbi, Temple Rodef Sholom, 254 W. 82nd St., New York City.

Gup, Samuel M., M. A., Rabbi, Temple Sons of Israel and David, 162 Irving Ave., Providence, R. I.

Guttman, Adolph, Ph. D., Rabbi Emeritus, Temple Society of Concord, Syracuse, N. Y., 95 Linden St., New Haven, Conn.

Haas, Louis Jacob, A. B., Rabbi, Congregation Kesher Israel, 605 N. 5th St., Reading, Pa.

Harris, Maurice H., M. A., Ph. D., Rabbi, Temple Israel of City of New York, 418 Central Park West, New York City.

Harris, Samuel J., A. B. Rabbi, 1204 E. Harvard Blvd., Dayton, O.

Harrison, Leon, A. B., Ph. D., Rabbi, Temple Israel, Kingshighway and Washington, St. Louis, Mo.

Hausmann, Gustav N., Litt. D., Rabbi, Community Synagog, 25 W. 120th St., New York City.

Heinberg, Israel, Rabbi, P. O. Box 360, Monroe, La.

Heller, Bernard, M. A., Rabbi, Madison Ave. Temple, Scranton, Pa.

Heller, James G., M. A., Rabbi, Congregation B'nai Yeshurun, The Wise Center, Avondale, Cincinnati, O.

Heller, Maxmillian, M. L., Rabbi, Temple Sinai, 1658 Joseph St., New Orleans, La.

Herman, Carl N., A. B., Rabbi, Congregation B'er Chayim, P. O. Box 791, Cumberland, Md.

Hirschberg, Abram, A. B., Rabbi, Temple Sholom, 2634 Lake View Ave., Chicago, Ill.

Hirshberg, Samuel, M. A., Rabbi, Temple Emanu-El, 546 Kenwood Blvd., Milwaukee, Wis.

Holtzberg, Abraham, A. B., Rabbi, Congregation Har Sinai, 871 Bellvue Ave., Trenton, N. J.

Idelsohn, Abraham Zevi, Professor, Hebrew Union College, Cincinnati, Ohio.

Iola, Hyman A., A. B., Rabbi, Congregation B'nai Israel, 3590 Eden Ave., Cincinnati, O.

Isaacson, Isador, Ph. B., Rabbi, Congregation Mt. Sinai, P. O. Box 55, Sioux City, Ia.

Israel, Edward L., Rabbi, Har Sinai Temple, Bolton and Wilson Sts., Baltimore, Md.

Isserman, Ferdinand M., M. A., Rabbi, Congregation Holy Blossom, 115 Bond St., Toronto, Ontario, Canada.

Jacobs, Pizer W., A. B., Rabbi, Temple Israel, 578 Van Buren St., Gary, Ind.

Jacobson, Moses P., A. B., Rabbi, Congregation Beth Ha-Tephillah, 78 Forest Hill Drive, Asheville, N. C.

Jasin, Joseph, A. B., Rabbi, Room 731 N. E. First St., Miami, Fla.

Joseph, Theodore F., A. B., Rabbi, c/o Uhlfelder, 148 W. 23rd St., New York City.

Kaplan, Bernard Michael, M. A., Rabbi, Temple Israel, 100 Willow St., Waterbury, Conn.

Kaplan, Israel L., A. B., Rabbi, Congregation Ahavath Chesed, 121 S. King St., Jacksonville, Fla.

Kaplan, Jacob H., A. B., Ph. D., Rabbi, Reading Road Temple, 807 Cleveland Ave., Cincinnati, Ohio.

Kaplan, Samuel Shammai, M. A., Rabbi, Temple Israel, 14th and Cheyenne, Tulsa, Okla.

Kaufman, Max, Rabbi.

Kelson, Benjamin, A. B., Rabbi, Congregation Beth Israel, Elmwood Blvd., York, Pa.

Klein, Israel, A. B., Rabbi, 833 Market St., Zanesville, Ohio.

Klein, Jacob, Rabbi, Congregation Beth Zion, P. O. Box 915, Johnstown, Pa.

Koch, Samuel, M. A., Rabbi, Temple de Hirsch, 916 20th Ave., North, Seattle, Wash.

Kohut, George Alexander, Ph. D., 1 W. 70th St., New York City.

Kopald, Louis J., M. A., Rabbi, Temple Beth Zion, 599 Delaware Ave., Buffalo, N. Y.

Kornfeld, Joseph S., A. B., Rabbi, Collingwood Ave. Temple, 2341 Collingwood Ave., Toledo, Ohio.

Kory, Sol. L., A. B., Rabbi, Congregation Anshe Chesed, P. O. Box 356, Vicksburg, Miss.

Krass, Nathan, Rabbi, Temple Emanu El, 2370 Broadway, New York City.

Krohngold, Jacob B., B. A., Rabbi, Congregation Beth El, Niagara Falls, N. Y.

Kronman, Harry, Rabbi, Washington Hebrew Congregation, 8th bet. H and I, Washington, D. C.

Landau, Edmund A., Rabbi, Temple B'nai Israel, 511 Commerce St., Albany, Ga.

Landman, Isaac, A. B., Rabbi, Temple Israel of Far Rockaway, Box 323, Lawrence, L. I., New York.

Landman, Solomon, B. A., Rabbi, Hillel Foundation, University of Wisconsin, 506 State St., Madison, Wis.

Landsberg, Max, Ph. D., Rabbi, Congregation Berith Kodesh, 2280 East Ave., Rochester, N. Y.

Latz, Charles B., M. A., B. H. L.,. Rabbi, Canton Hebrew Congregation, 1127 13th St., N. W., Canton Ohio,

Lauterbach, Jacob Z., Ph. D., Rabbi, Professor Hebrew Union College, Cincinnati, O.

Lazaron, Morris Samuel, M. A., Rabbi, Baltimore Hebrew Congregation, 1914 Madison Ave., Baltimore, Md.

Lefkowitz, David, B. S., B. L., Rabbi, Congregation Emanu-El, 2415 South Boulevard, Dallas, Tex.

Lefkovits, Maurice, Rabbi, 2219 Garfield Ave., Minneapolis, Minn.

Leibert, Julius A., A. B., Rabbi, Temple Israel, 206 Euclid Ave., Long Beach, Cal.

Leipziger, Emil William, A. B., Rabbi, Touro Synagog, 7624 St. Charles St., New Orleans, La.

Leiser, Joseph, A. B., D. D., Rabbi, Congregation Beth El, 714 Liberty St., Helena, Ark.

Levi, Charles S., A. B., Rabbi, Congregation B'ne Jeshurun, Milwaukee Athletic Club, 444 Broadway, Milwaukee, Wis.

Levi, Gerson B., Ph. D., Rabbi, B'nai Sholom-Temple Israel, 919 Hyde Park Boulevard, Chicago, Ill.

Levi, Harry, A. B., Rabbi, Temple Israel, Boston, Mass., 24 Verndale St., Brookline, Mass.

Levin, Jacob K., A. B., Rabbi, Congregation Beth Israel, San Diego, Cal.

Levinger, Lee, J., M. A., Ph. D., Rabbi, B'nai Brith Hillel Foundation, Ohio State University, 96 E. 18th Ave., Columbus, O.

Levinson, Samuel J., B. H. L., M. A., Rabbi, Temple Beth Emeth of Flatbush, 83 Marlborough Road, Brooklyn, N. Y.

Levy, Clifton Harby, A. B., Rabbi, Temple of Jewish Faith, 250 W. 82nd St., New York City.

Levy, David, Rabbi, Bridgeport, Conn.

Levy, Felix A., Ph. D., Rabbi, Congregation Emanuel, 707 Melrose St., Chicago, Ill.

Lewis, Harry Samuel, M. A., Rabbi, Chaplain Manhattan City Prisons, Jewish Institute of Religion, 616 W. 184th St., New York City.

Lichtenstein, Morris, M. A., Rabbi, Jewish Science Movement, 166 W. 73rd St., New York City.

Lifset, Theodore, A. B., Rabbi, Congregation Adath Israel, 339 Desha Rd., Lexington, Ky.

Linfield, Harry S., A. B., Ph. D., Rabbi, Director Dept. of Information and Statistics, Bureau of Jewish Social Research, 114 Fifth Ave., Room 1806, New York City.

Lissman, Edward, Rabbi, Riverside Synagog, 310 W. 103rd St., New York City.

Loewenberg, William, Rabbi, 1218 Seybert St., Philadelphia. Pa.

Lovitch, Meyer, A. B., Rabbi, Congregation Anshe Emeth, 303 E. McClure Ave., Peoria, Ill.

Lowenstein, Solomon, A. B., Rabbi, Executive Director, Federation of Jewish Charities, 114 5th Ave., New York City.

Luchs, Alvin S., Rabbi, Temple of the Covenant, 612 W. 180th St., New York City.

Lyons, Alexander, M. A., Ph. D., Rabbi, Congregation Beth Elohim, 88 Prospect Pk., W., Brooklyn, N. Y.

Macht, Wolfe, A. B., Rabbi, Congregation Rodef Sholom, 1804 Columbus St., Waco, Texas.

Magnes, Judah Leon, Ph. D., Rabbi, P.O. Box 172, Jerusalem, Palestine.

Magnin, Edgar Fogel, A. B., Rabbi, Congregation B'Nai B'rith, 519 W. 9th St., Los Angeles, Cal.

Mann, Jacob, M. A., Litt. D., Professor, Hebrew Union College, Cincinnati, O.

Mann, Louis L., M. A., Ph. D., Rabbi, Chicago Sinai Congregation, 4622 Grand Blvd., Chicago, Ill.

Mannheimer, Eugene, A. B., Rabbi, Congregation B'nai Jeshurun, 427 W. 51st St., Des Moines, Ia.

Marcus, Jacob Rader, A. B., Ph. D., Rabbi, Assistant Professor, Hebrew Union College. Farmington, W. Va.

Marcuson, Isaac E., B. L., Rabbi, Temple Beth Israel, 204 Buford Place, Macon, Ga.

Margolis, Harry S., Rabbi, Mt. Zion Hebrew Congregation, St. Paul, Minn.

Mark, Jerome, A. B., Rabbi, Congregation Mishkan Israel, Selma, Ala.

Mark, Julius, A. B., Rabbi, Temple Beth El, P. O. Box 754, South Bend, Ind.

Marks, Samuel, Rabbi, Temple Beth El, 515 W. Laurel St., San Antonio, Tex.

Markowitz, Samuel H., M. A., Rabbi, Congregation Achduth Veshoiom, 1119 Fairfield Ave., Ft. Wayne, Ind.

Marx, David, B. L., D. D., Rabbi, Hebrew Benevolent Congregation, 357 St. Charles Ave., Atlanta, Ga.

Mattuck, Israel I., A. M., D. H. L., Rabbi, Liberal Jewish Synagog, 28 St. Johns Wood Rd., London, N. W. 8, England.

Mayer, Harry H., A. B., Rabbi, Temple B'nai Jehuda, 3512 Kenwood Ave., Kansas City, Mo.

Mayerberg, Julius L., Rabbi, Congregation Oheb Sholom, 308 N. George St., Goldsboro, N. C.

Mayerberg, Samuel Spier, M. A., Rabbi, Congregation B'nai Yeshurun, 430 Kenwood Ave., Dayton, Ohio.

Mazure, Maurice Maxwell, M. A., Rabbi, Temple Emanuel, 111 Eim St., Worcester, Mass.

Mendelsohn, Samuel Felix, A. B., Rabbi, Temple Beth Israel, 4845 Drake Ave., Chicago, Ill.

Mendes, F. De Sola, Ph. D., Rabbi Emeritus, West End Synagog, New York, Chester Park, Pelham, N. Y.

Mendoza, Louis D., A. B., Rabbi, Congregation Oheb Sholom, 1214 Stockley Gardens, Norfolk, Va.

Merfeld, Harry A., M. A., Rabbi, Congregation Beth El, Galveston and Broadway, Fort Worth, Tex.

Merritt, Max J., A. B., Rabbi, Temple Beth Israel, Portland, Oregon.

Messing, Mayer, Rabbi Emeritus, Indianapolis Hebrew Congregation, 3258 N. New Jersey St., Indianapolis, Ind.

Meyer, Julius H., A. B., Rabbi, 231 S. La Salle St., Chicago, Ill.

Meyerovitz, Jacob I., M. A., Rabbi, Temple Sholem, Plainfield, N. J.

Meyerovitz, Myron M., A. B., Rabbi, Congregation Gemilluth Chassodim, 1811 Polk St., Alexandria, La.

Mielziner, Jacob, A. B., M. A., Rabbi, c/o Bernhard Phillipsen, Norrebroyage, 34, Copenhagen, Denmark.

Miller, Julian H., A. B., Rabbi, Congregation B'nai El, St. Louis, Mo.

Minda, Albert G., A. B., Rabbi, Temple Israel, 1925 Dupont Ave., S., Minneapolis, Minn.

Mischkind, Louis A., M. A., Rabbi, Congregation Beth Emeth, P. O. Box 154, Wilmington, Del.

Montaz, Arthur Sigismund, Ph. B., Rabbi.

Morgenstern, Julian, Ph. D., Rabbi, President Hebrew Union College, 8 Burton Woods Lane, Avondale, Cincinnati, O.

Moses, Alfred Geiger, Lit. D., Rabbi, Congregation Shaarai Shomayim, Government and Warren Sts., Mobile, Ala.

Moses, Isaac S., Rabbi Emeritus, Central Synagog, N. Y. City, Schroon Lake, New York.

Nathan, David S., A. B., Rabbi, Congregation Albert, 1705 E. Silver Ave., Albuquerque, New Mexico.

Nathan, Marvin, A. B., Rabbi, Congregation Beth Israel, 3417 Ridge Ave., Philadelphia, Pa.

Newfield, Morris, A. B., Litt. D., Rabbi, Temple Emanu-El, 2100 Highland Ave., Birmingham, Ala.

Newman, Louis I., M. A., Ph. D., Rabbi, Temple Emanu-El, 125 Jordan Ave., San Francisco, Cal.

Nieto, Jacob, Rabbi, Congregation Sherith Israel, 3933 Clay St., San Francisco, Cal.

Peiser, Walter, Rabbi, Austin, Tex.

Philipson, David, D. D., LL. D., D. H. L., Rabbi, Congregation Bene Israel, 2780 McGregor Ave., Mt. Auburn, Cincinnati, O.

Phillips, Samuel T., A. B., Rabbi, Temple Israel, 13 Chenault-Wheat Apt., Wichita Falls, Tex.

Philo, Isador E., Ph. D., Rabbi, Congregation Rodef Sholom, Elm and Woodbine Sts., Youngstown, O.

Pollak, Jacob B., A. M., Rabbi, Asst. Director, Synagog and School Extension Dept., 1520 Broadway, New York City.

Rabinowitz, Samuel A., M. A., Rabbi, Hebrew Union Congregation, 502 Main St., Greenville, Miss.

Raisin, Jacob S., Ph. D., D. D., Rabbi, Congregation Beth Elohim, 14 Wragg Sq., Charleston, S. C.

Raisin, Max, A. B., LL. D., Rabbi, Congregation B'nai Jeshurun, 341 E. 31st St., Paterson, N. J.

Ranson, Marius, A. B., Rabbi, Congregation Beth Emeth, 206 State St., Albany, N. Y.

Rappaport, Julius, Rabbi, Congregation Beth Hillel, 168 English Court, Kenosha, Wis.

Rauch, Joseph, A. B., Ph. D., Rabbi, Temple Adath Israel, 834 3d Ave., Louisville, Ky.

Reich, Leo, M. D., Rabbi, 8904 Buckeye Rd., Cleveland, Ohio.

Reichert, Irving F., A. B., Rabbi, Tremont Temple, 107 W. 183rd St., New York City.

Reichler, Max, A. B., Rabbi, Beth Sholom, Peoples Temple, 84 Bay 25th St., Brooklyn, N. Y.

Reinhart, Harold Frederic, Rabbi, Congregation B'nai Israel, 1421 15th St., Sacramento, Cal.

Rhine, Abraham B., A. B., D. D., Rabbi, Congregation House of Israel, 315 W. Grand Ave., Hot Springs National Park, Ark.

Rosen, Jerome, A. B., Rabbi, Congregation B'rith Sholom, 117 W. College St., Louisville, Ky.

Rosenau, William, Ph. D., D. H. L., Rabbi, Congregation Oheb Shalom, Esplanade Apts., 5H, Baltimore, Md.

Rosenbaum, David M. A., Rabbi, Temple Judea, 1227 Independence Blvd., Cicago, Ill.

Rosenberg, Adolph, Rabbi, Texarkana, Tex.

Rosenthal, Frank L., Rabbi, Congregation B'nai Israel, Box 354, Columbus, Ga.

Rosenthal, Isidore, A. B., Rabbi, 445 N. Duke St., Lancaster, Pa.

Rosenwasser, Herman, A. B., Rabbi, 166 Palm Ave., San Francisco, Cal.

Rothstein, Leonard J., B. A., Rabbi, 1360 Burdette Ave., W. H., Cincinnati, O.

Rubenstein, Charles A., B. L., M. A., Rabbi, Sheffield Apartments, Baltimore, Md.

Rypins, Frederick I., Rabbi, Temple Israel, 511 Orange St., Wilmington, N. C.

Rypins, Isaac L., Rabbi, United Hebrew Congregation, 820 N. Sergeant Ave., Joplin, Mo.

Sale, Samuel, D. D., Ph. D., Rabbi Emeritus, Congregation Shaare Emeth, 5115 Westminster Place, St. Louis, Mo.

Salzman, Marcus, A. B., Ph. D., Rabbi, Congregation B'nai B'rith, 94 W. Ross St., Wilkes-Barre, Pa.

Samuel, Herbert J., A. B., Rabbi Temple Emanu-el, 4128 Sherbrooke St. W., Westmount, Montreal, Quebec, Canada.

Sanders, Ira E., B. A., Rabbi, Temple Israel, New York City.

Sarasohn, Israel Joshua, M. A., Rabbi, Leavenworth, Kansas.

Schanfarber, Tobias, A. B., Rabbi, Congregation Anshe Mayriv, 5042 Drexel Boulevard, Chicago, Ill.

Schreiber, Emanuel, Ph. D., Rabbi, Congregation Beth El, 923 Park View, Los Angeles, Cal.

Schulman, Samuel, A. B., D. D., D. H. L., Rabbi, Temple Beth-El, 27 W. 72nd St., New York City

Schwartz, Samuel, A. B., Rabbi, Washington Blvd. Temple, 23 N. Karlov Ave., Chicago, Ill.

Schwartz, William B., A. B., Rabbi, Kahl Montgomery, 50 Clayton St., Montgomery, Ala.

Schwarz, Jacob D., A. B., Rabbi, Assistant Secretary, U. A. H. C., 1579 Dixmont Ave., Cincinnati, O.

Segel, Alexander D., A. B., Rabbi, Congregation Beth Israel, 1309 Broadway, Fresno, Cal.

Sessler, Morris, D. D., Rabbi, Julius Weiss Synagog, 1312 St. Charles Ave., New Orleans, La.

Shillman, Samuel R., Rabbi, Mizpah Congregation, Oak and Lindsay Sts., Chattanooga, Tenn.

Shinedling, Abraham I., A. B., Rabbi, Congregation Oheb Shalom, Borden Apts., Goldsboro, N. C.

Silber, Mendel, Ph. D., M. D., Rabbi, Congregation Gates of Prayer, 4735 Carondelet St., New Orleans, La.

Silberfeld, Julius, Rabbi, Congregation B'nai Abraham, 32 Ingraham Place, Newark, N. J.

Silver, Abba Hillel, A. B., D. D., Rabbi, The Temple, E. 105th St., at Ansel Rd., Cleveland, O.

Silverman, Joseph, D. D., D. H. L., Rabbi, Temple Emanu-El, 55 E. 86th St., New York City.

Simon, Abram, Ph. D., D. H. L., Rabbi, Washington Hebrew Congregation, 3722 Harrison St., Chevy Chase, Washington, D. C.

Singer, Jacob, M. A., Ph. D., Rabbi, Temple Mizpah, 6932 N. Ashland Blvd., Chicago, Ill.

Skirball, Jack H., A. B., Rabbi, Washington Ave. Temple, J57 Donalson Arms, Evansville, Ind.

Slonimsky, Henry, Ph. D., Professor, Institute of Religion, 40 W. 68th St., New York City.

Solomon, George, B. A., Rabbi, Congregation Mickve Israel, 20 Gordon St., E., Savannah, Ga.

Solomon, Michael G., B. L., Rabbi, Hotel Nadeau, Los Angeles, Cal.

Spiegel, Adolph, Ph. D., Rabbi, 212-01 110th Ave., Bellaire, L. I., N. Y.

Starrels, Solomon Elihu, A. B., Rabbi, Congregation B'nai Yeshurun, 2125 South St., Lincoln Neb.

Stein, Salo, Ph. D., Rabbi, Congregation B'nai Israel, P. O. Box 137, Natchez, Miss.

Stern, Bernard J., Rabbi.

Stern, Harry Joshua, A. B., Rabbi, Temple Israel, Fayette St., Uniontown, Pa.

Stern, Nathan, M. A., Ph. D., Rabbi, West End Synagog, Hotel Lucerne, 201 W. 79th St., New York City.

Stern, Richard M., M. A., Rabbi, Congregation Ohavei Sholom, Vine St. Temple, Nashville, Tenn.

Stern, Wm. M., A. B., Rabbi, United Hebrew Congregation, 323 N. 15th St., Fort Smith, Ark.

Stolz, Joseph, B. L., D. D., Rabbi, Isaiah-Israel Temple, 5010 Drexel Blvd., Chicago, Ill.

Stolz, Joseph Henry, M. A., Ph. B., Rabbi, Congregation B'nai Jeshoshua, 5430 South Hermitage Ave., Chicago, Ill.

Tarshish, Jacob, M. A., Rabbi, Temple Israel, 925 Bryden Rd., Columbus, O.

Taxay, Joseph Marshall, A. B., Rabbi, Temple Iirael, 540 S. 6th St., Terre Haute, Indiana.

Tedesche, Sidney Saul, A. B., Rabbi, Congregation Mishkan Israel, P.O. Box 1672, New Haven, Conn.

Thorner, Maurice, A. B., Ph. D., Temple Beth-El, 2600 Boulevard, Jersey City, N. J.

Thurman, Samuel, A. B., Rabbi, United Hebrew Temple, 420 Melville Ave., St. Louis, Mo.

Tintner, Benjamin A., A. B., M. A., Ph. D., Rabbi, Temple Mt. Zion, 201 W. 74th St., New York City.

Turner, Jacob, A. B., Rabbi, 4167 Ogden Ave., Chicago, Ill.

Ungerleider, M., Rabbi, Congregation Moses Montefiore, Chicago Beach Hotel, 51st St. and Hyde Park Blvd., Chicago, Ill.

Urich, Morris Jackson, B. A., Rabbi, Hazleton, Pa.

Voorsanger, Elkan C., A. B., Rabbi, 5318 Kimbark, Chicago, Ill.

Warsaw, Isidor, A. B., Rabbi, 309 W. 86th St., New York City.

Waterman, Philip F., A. B., Rabbi, Congregation Emanuel, 617 Rosewood Ave., S. E., Grand Rapids, Mich.

Weinstein, Aaron Lewis, M. A., Rabbi, Temple Israel, Colonial Arms Hotel, Jamaica, L. I., New York.

Weis, J. Max, A. B., Rabbi, The Ansonia, New York City.

Weiss, Harry, A. B., Rabbi, Congregation Shaarei Zadek, 372 Stuyvesant Ave., Brooklyn, N. Y.

Wessel, Harvey E., M. A., Rabbi, North Shore Congregation, 522 Linden St., Winnetka, Ill.

Willner, Wolff, M. A., Rabbi, Congegation Beth Sholom, 6 E. Patrick St., Frederick, Md.

Wise, Jonah B., A. B., Rabbi, Central Synagog, New York City.

Wise, Stephen S., A. B., Ph. D., LL. D., Rabbi, Free Synagog, 40 W. 68th St., New York City.

Witt, Louis, A. B., Rabbi, Congregation Shaare Emeth, 5575 Waterman Ave., St. Louis, Mo.

Wolf, Horace J., M. A., Rabbi, Congregation Berith Kodesh, 117 Gibbs St., Rochester, N. Y.

Wolfenson, Louis B., M. A., Ph. D., Supt. Home for Jewish Children, 160 Canterbury St., Dorchester, Boston, Mass.

Wolsey, Louis, A.. B., Rabbi, Congregation Rodeph Shalom, 1400 Jefferson St., Philadelphia, Pa.

Yudelson, Albert B., M. D., 6153 South Park Ave., Chicago, Ill.

Zepin, George, A. B., Rabbi, Secretary, Union of American Hebrew Congregations, Merchants Bldg., Cincinnati, O.

Zielonka, Martin, A. B., Rabbi, Temple Mt. Sinai, P. O. Box 1367, El Paso, Tex.

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Montgomery	Kahl Montgomery	William B. Schwartz
Selma	Beth El	Jerome Mark

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Long Beach	Israel	Julius A. Leibert
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		Sigmund Frey
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		Michael G. Solomon
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Sacramento	B'nai Israel	Harold F. Reinhart
San Diego	Beth Israel	Jacob K. Levin
San Francisco	Shalom	Michael Fried
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	Sherith Israel	Jacob Nieto
		Herman Rosenwasser
San Jose	Bickur Cholim	Harvey B. Franklin

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Pueblo	Emanuel	Moise Bergman

CONNECTICUT

Bridgeport		David Levy

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City	*Congregation*	*Rabbi*
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		Adolph Guttman
Waterbury	Israel	Bernard M. Kaplan

Delaware

Wilmington	Beth Emeth	Louis Mischkind

District of Columbia

Washington	Washington Hebrew	Abram Simon
		Harry Kronman

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Tampa	Schaarai Zedek	Louis Grafman

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Atlanta	Hebrew Benevolent	David Marx
Columbus	B'nai Israel	Frank L. Rosenthal
Macon	Beth Israel	Isaac E. Marcuson
Savannah	Mickve Israel	George Solomon

Illinois

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Chicago	South Shore	Gresham Fox
	Kehillath Anshe Maarov	Solomon B. Freehof
	Sholom	Abram Hirschberg
	B'nai Sholom-Temple Israel	Gerson B. Levi
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	Beth Israel	Samuel F. Mendelsohn
		Julius H. Meyer
	Judea	David M. Rosenbaum
	Wash. Blvd. Temple	Samuel Schwartz

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City	*Congregation*	*Rabbi*
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	Mizpah	Jacob M. Singer
	Isaiah Temple	Joseph Stolz
	B'nai Jeshoshua	Joseph Henry Stolz
		Jacob Turner
	Moses Montefiore	M. Ungerleider
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Indianapolis	Indianapolis Hebrew	Morris M. Feuerlicht
		Mayer Messing
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South Bend	Beth El	Julius Mark
Terre Haute	Israel	Joseph M. Taxay

IOWA

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Des Moines	B'nai Jeshurun	Eugene Mannheimer
Sioux City	Mt. Sinai	Isadore Isaacson

KANSAS

Leavenworth		Israel J. Sarasohn

KENTUCKY

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Louisville	B'rith Sholom	Jerome Rosen
	Adath Israel	Joseph Rauch

Louisiana

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Monroe		Israel L. Heinberg
New Orleans	Beth Israel	David Fichman
	Sinai	Maximillan Heller
	Touro Synagog	Emil Wm. Leipziger
	Gates of Prayer	Mendel Silber
	Julius Weiss Synagog	Morris Sessler
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Maryland

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	Har Sinai Temple	Edward L. Israel
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	Israel	Harry Levi
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Detroit	Beth-El	Leo M. Franklin
		Leon Fram
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Minnesota

Minneapolis	Israel	Albert G. Minda
		Maurice Lefkovits
St. Paul	Mt. Zion Hebrew	Harry S. Margolis

MISSISSIPPI

City	*Congregation*	*Rabbi*
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		Louis Witt
	B'nai El	Julian H. Miller
	United Hebrew Temple	Samuel Thurman

MONTANA

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NEBRASKA

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Omaha	Israel	Frederick Cohn

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Jersey City	Beth-El	Maurice Thorner
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	B'nai Abraham	Julius Silberfeld
Paterson	B'nai Jeshurun	Max Raisin
Plainfield	Sholem	Jacob I. Meyerovitz
Trenton	Har Sinai	Abraham Holzberg

New Mexico

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New York

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	Shaarei Zadek	Harry Weiss
	Beth Elohim	Alexander Lyons
	Beth Emeth of Flatbush	Samuel J. Levinson
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		Simon R. Cohen
	B'nai Sholom	Marcus Friedlander
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	Temple Beth Zion	Joseph L. Fink
Jamaica	Temple Israel	Aaron Lewis Weinstein
Lawrence	Temple Israel of Far Rockaway	Isaac Landman
Mt. Vernon	Sinai Temple	Joseph I. Gorfinkle
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		Frederick E. Braun
	Beth El	Simon Cohen
		David Davidson
	Emanu El	Hyman G. Enelow
		Andor Gabor
	Free Synagog	Sidney E. Goldstein
		Wm. Henry Greenburg
	Rodef Sholom	Rudolph Grossman
	Israel of City of N. Y. Community Synagog	Maurice H. Harris
		Gustav N. Hausmann
		Theodore F. Joseph
		George A. Kohut
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	Jewish Science Movement	Morris Lichtenstein
	Jewish Social Research Bureau	Harry S. Linfield

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		Solomon C. Lowenstein
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		Jacob B. Pollak
	Tremont Temple	I. F. Reichert
	Israel	Ira E. Sanders
	Beth-El	Samuel Schulman
	Emanu-El	Joseph Silverman
	Institute of Religion	Henry Slonimsky
	West End Synagog	Nathan Stern
	Mt. Zion	Benjamin Tintner
		Isidor Warsaw
		J. Max Weis
	Free Synagog	Stephen S. Wise
	Central Synagog	Jonah B. Wise
Niagara Falls	Beth El	Jacob Krohngold
Pelham	West End Synagog	F. De Sola Mendes
Rochester	Berith Kodesh	Max Landsberg
		Horace J. Wolf
Schroon Lake	Central Synagog, N. Y. C.	Isaac S. Moses
Syracuse	Society of Concord	Benjamin Friedman
Woodmere	Beth El and United Community Center	Moses J. S. Abels

NORTH CAROLINA

Asheville	Beth Ha-Tephillah	Moses P. Jacobson
Goldsboro	Oheb Sholom	Julius L. Mayerberg
		Abraham I. Shinedling
Greensboro	Greensboro Hebrew	Milton Ellis
Raleigh	Beth Or	Howard L. Fineberg
Wilmington	Israel	Frederick I. Rypins

OHIO

Akron	Akron Hebrew	David Alexander
Canton	Canton Hebrew	Chas. B. Latz
Cincinnati	B'nai Yeshurun	Louis Grossman
	B'nai Yeshurun	James G. Heller
	Reading Road Temple	Jacob H. Kaplan
	Bene Israel	Hyman A. Iola
	Bene Israel	David Philipson
	Hebrew Union College	Julian Morgenstern
		Israel Bettan

OHIO—*Continued*

City	*Congregation*	*Rabbi*
		Moses Butenweiser
		Samuel S. Cohon
		Abraham Cronbach
		Henry Englander
		Sol B. Finesinger
		Abraham Zevi Idelsohn
		Jacob Z. Lauterbach
		Jacob Mann
	Union of American Hebrew Congregations	George Zepin
		Louis I. Egelson
		Jacob D. Schwarz
		Michael Aaronsohn
		Leonard J. Rothstein
Cleveland	The Temple,	Aba Hillel Silver
	Euclid Ave Temple	Barnet R. Brickner
		Leo M. Reich
Columbus	B'nai Brith Hillel	Lee J. Levinger
	Israel	Jacob Tarshish
Dayton	B'nai Yeshurun	Samuel S. Mayerberg
		Samuel J. Harris
Toledo	Collingwood Ave. Temple	Joseph S. Kornfeld
		Chas. J. Freund
Youngstown	Rodef Sholom	Isador E. Philo
Zanesville		Israel Klein

OKLAHOMA

Oklahoma City	B'nai Israel	Joseph Blatt
Tulsa	Israel	Samuel S. Kaplan

OREGON

Portland	Beth Israel	Max J. Merritt

PENNSYLVANIA

Allentown	Keneseth Israel	Harry N. Caplan
Altoona	Beth Israel	Solomon N. Bazell
Erie	Anshe Chesed	Max C. Currick

PENNSYLVANIA—*Continued*

City	*Congregation*	*Rabbi*
Harrisburg	Oheb Sholom	Philip D. Bookstaber
Hazelton		Morris Urich
Johnston	Beth Zion	Jacob Klein
Lancaster	Shaarai Shomayim	Raphael Goldenstein
		Isidore Rosenthal
Philadelphia	Rodeph Shalom	Louis Wolsey
	Keneseth Israel	Wm. H. Fineshriber
	Beth Israel	Marvin Nathan
		William Lowenberg
Pittsburgh	Rodef Shalom	Samuel S. Goldenson
		Solomon Fineberg
Reading	Oheb Sholom	Julius Frank
Reading	Kesher Israel	Louis J. Haas
Scranton	Madison Ave Temple	Bernard Heller
Uniontown	Israel	Hary Stern
Wilkes-Barre	B'nai B'rith	Marcus Salzman
York	Beth Israel	Benjamin Kelson

RHODE ISLAND

Providence	Sons of Israel and David	Samuel M. Gup

SOUTH CAROLINA

Charleston	Beth Elohim	Jacob S. Raisin

TENNESSEE

Chattanooga	Mizpah	Samuel Shillman
Memphis	Children of Israel	Hary W. Ettelson
Nashville	Ohavei Sholom	Richard M. Stern

TEXAS

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Corsicana	Beth El	Louis Brav
Dallas	Emanu-El	David Lefkowitz
El Paso	Mt. Sinai	Martin Zielonka
Ft. Worth	Beth El	Harry A. Merfeld
Galveston	B'nai Israel	Henry Cohn

TEXAS—*Continued*

City	*Congregation*	*Rabbi*
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Marshall	Moses Montefiore	Emil Ellinger
San Antonia	Beth El	Ephraim Frisch
		Samuel Marks
Texarkana		Adolph Rosenberg
Tyler	Beth El	Maurice Faber
Waco	Rodef Sholom	Wolfe Macht
Wichita Falls	Israel	Samuel T. Phillips

UTAH

Salt Lake City	B'nai Israel	Samuel H. Gordon

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		Abraham S. Anspacher
Roanoke	Emanu-El	George Benedict

WASHINGTON

Seattle	Temple de Hirsch	Samuel Koch
Tacoma	Beth Israel	Montague Cohen

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Farmington		Jacob R. Marcus
Huntington	Ohev Sholom	Abraham Feinstein
Wheeling	Leshem Shomayim	Abraham L. Feinberg

WISCONSIN

Appleton		Emanuel Gerechter
Kenosha	Beth Hillel	Julius Rappaport
Madison	Hillel Foundation	Solomon Landman
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	B'ne Jeshurun	Charles S. Levi

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Toronto	Holy Blossom	F. M. Isserman

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	Liberal Jewish Synagog	Israel I. Mattuck
	West Side	Joel Blau

DENMARK

Copenhagen		Jacob Mielziner

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Jerusalem		Judah L. Magnes

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